

Status of Global Mission, 2000, in Context of 20th and 21st Centuries

Year:	1900	1970	1990	mid-2000	2025
WORLD POPULATION					
1 Total population	1,619,886,800	3,696,148,000	5,266,442,000	6,055,049,000	7,823,703,000
2 Urban dwellers (urbanites)	232,694,900	1,361,010,000	2,279,710,000	2,881,187,000	4,618,864,000
3 Rural dwellers	1,387,191,900	2,335,138,000	2,986,732,000	3,173,862,000	3,204,839,000
4 Adult population (over 15)	1,025,938,000	2,311,139,000	3,563,848,000	4,255,313,000	5,987,863,000
5 Literates	286,705,000	1,479,129,000	2,423,417,000	2,263,825,000	4,910,048,000
6 Nonliterates	739,233,000	832,010,000	1,140,431,000	991,488,000	1,077,815,000
WORLDWIDE EXPANSION OF CITIES					
7 Metropolises (over 100,000 population)	300	2,400	3,450	4,100	6,500
8 Megacities (over 1 million population)	20	161	330	410	650
9 Urban poor	100 million	650 million	1,273 million	2,000 million	3,050 million
10 Urban slum dwellers	20 million	260 million	520 million	1,300 million	2,100 million
WORLD POPULATION BY RELIGION					
11 Christians (total all kinds) (=World C)	558,056,300	1,236,314,000	1,747,462,000	1,999,566,000	2,616,670,000
12 Muslims	200,102,200	553,568,000	962,356,000	1,188,240,000	1,784,876,000
13 Nonreligious	2,923,300	532,116,000	707,118,000	768,159,000	875,121,000
14 Hindus	203,033,300	462,598,000	685,999,000	811,337,000	1,049,231,000
15 Buddhists	127,159,000	233,424,000	323,107,000	359,982,000	418,345,000
16 Atheists	225,600	165,400,000	145,719,000	150,090,000	159,544,000
17 New-Religionists	5,910,000	77,762,000	92,396,000	102,356,000	114,720,000
18 Tribal religionists	106,339,600	160,278,000	200,035,000	228,367,000	277,247,000
19 Sikhs	2,960,600	10,618,000	19,332,000	23,258,000	31,378,000
20 Jews	12,269,800	14,763,000	14,189,000	14,434,000	16,053,000
21 Non-Christians (=Worlds A and B)	1,061,830,500	2,459,834,000	3,518,980,000	4,055,483,000	5,207,033,000
GLOBAL CHRISTIANITY					
22 Total Christians as % of world (=World C)	34.4	33.4	33.2	33.0	33.4
23 Affiliated church members	521,576,500	1,129,952,000	1,645,573,000	1,888,441,000	2,490,958,000
24 Church attenders	469,303,000	885,777,000	1,213,570,000	1,359,420,000	1,760,568,000
25 Pentecostals/Charismatics	3,700,000	72,223,000	425,486,000	523,767,000	811,552,000
26 Great Commission Christians	50 million	277,152,000	560,666,000	647,810,000	887,579,000
27 Average Christian martyrs per year	35,600	230,000	260,000	165,000	210,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
28 Anglicans	30,573,700	47,401,000	68,196,000	79,650,000	113,746,000
29 Catholics (non-Roman)	276,000	3,214,000	5,239,000	6,688,000	9,635,000
30 Marginal Christians	927,600	11,098,000	21,833,000	26,054,000	45,555,000
31 Nonwhite indigenous Christians	7,743,100	92,389,000	296,297,000	379,054,000	572,010,000
32 Orthodox	115,897,700	139,662,000	203,766,000	215,129,000	252,716,000
33 Protestants	103,056,700	210,748,000	296,339,000	342,035,000	468,594,000
34 Roman Catholics	266,419,400	666,219,000	929,455,000	1,056,920,000	1,361,965,000
MEMBERSHIP BY CONTINENT					
35 Africa	8,756,400	117,055,000	255,621,000	335,116,000	600,526,000
36 Asia (new UN definition)	20,770,300	97,329,000	243,534,000	307,290,000	459,029,000
37 Europe (new UN definition)	368,131,200	468,340,000	528,848,000	536,832,000	532,861,000
38 Latin America	60,026,800	263,597,000	404,400,000	475,659,000	635,271,000
39 Northern America	59,569,700	168,932,000	194,457,000	212,167,000	235,112,000
40 Oceania	4,322,100	14,699,000	18,711,000	21,375,000	28,152,000
CHRISTIAN ORGANIZATIONS					
41 Service agencies	1,500	14,100	21,000	24,000	40,000
42 Foreign-mission sending agencies	600	2,200	4,000	4,800	8,500
43 Stand-alone global monoliths	35	62	90	120	5,000
CHRISTIAN WORKERS					
44 Nationals (all denominations)	1,050,000	2,350,000	3,923,000	5,104,000	6,500,000
45 Aliens (foreign missionaries)	62,000	240,000	285,000	420,000	550,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
46 Personal income of church members, \$	270 billion	4,100 billion	8,950 billion	12,700 billion	26,000 billion
47 Personal income of Pentecostals/Charismatics, \$	250,000,000	157 billion	1,005 billion	1,550 billion	9,500 billion
48 Giving to Christian causes, \$	8 billion	70 billion	157 billion	220 billion	870 billion
49 Churches' income, \$	7 billion	50 billion	83 billion	100 billion	300 billion
50 Parachurch and institutional income, \$	1 billion	20 billion	74 billion	120 billion	570 billion
51 Ecclesiastical crime, \$	300,000	5,000,000	3 billion	13.2 billion	65 billion
52 Income of global foreign missions, \$	200,000,000	3.0 billion	8.6 billion	12 billion	60 billion
53 Computers in Christian use (numbers)	0	1,000	54,000,000	400,000,000	2,500,000,000
CHRISTIAN LITERATURE					
54 New commercial book titles per year	2,200	17,100	22,400	25,000	70,000
55 Christian periodicals	3,500	23,000	25,000	35,000	100,000
56 New books/articles on evangelization per year	500	3,100	11,000	16,000	80,000
SCRIPTURE DISTRIBUTION (all sources)					
57 Bibles per year	5,452,600	25,000,000	51,000,000	70,000,000	180,000,000
58 New Testaments per year	7,300,000	45,000,000	77,000,000	110,000,000	250,000,000
59 Scriptures, including gospels, selections per year	20 million	281 million	1,300 million	2,050 million	4,000 million
CHRISTIAN BROADCASTING					
60 Christian radio/TV stations	0	1,230	2,200	4,000	10,000
61 Total monthly listeners/viewers	0	750,000,000	1,450,000,000	2,150,000,000	3,800,000,000
62 for Christian stations	0	150,000,000	450,000,000	600,000,000	1,300,000,000
63 for secular stations	0	650,000,000	1,150,000,000	1,810,000,000	2,800,000,000
CHRISTIAN URBAN MISSION					
64 Non-Christian megacities	5	65	150	202	280
65 New non-Christian urban dwellers per day	5,200	51,100	98,000	140,000	360,000
66 Urban Christians	159,600,000	660,800,000	1,094,713,000	1,393,700,000	2,448,800,000
CHRISTIAN EVANGELISM					
67 Evangelism-hours per year	10 billion	99 billion	337 billion	480 billion	4,250 billion
68 Disciple-opportunities per capita per year	6	27	64	79	529
WORLD EVANGELIZATION					
69 Unevangelized population (=World A)	813,232,000	1,636,887,000	1,553,600,000	1,556,100,000	1,687,500,000
70 Unevangelized as % of world	50.2	44.3	29.5	25.7	21.6
71 World evangelization plans since A.D. 200	250	510	910	1,400	3,000

The World Situation

I would hope that there can be in our time more cooperation between the different ecumenical agencies in mission — both conciliar and evangelical. Both have strengths. The conciliar organizations have more stability, more concern for the hungry and unjustly oppressed of this world, and a stronger theology of the church. The evangelical groups are better at evangelism and church growth, and have a clearer doctrine of salvation. Better understanding and cooperation between the two would enormously advance the world-wide mission of the church. Fearing that, we can only pray that if they must continue to compete against each other, the God who causes "even the wrath of men to praise him", will be able to ~~use~~ apply the energy, which competition seems to unleash, into positive ~~avenues~~ and vitalizing avenues of Christian work and witness around the world. The challenges facing the church in the world today is too great for Christians to be content to sit around and wait for the churches to put their house in order.

Population explosion.

① First, there is the challenge of ~~an~~ a world population increasing at a rate almost too rapid to calculate. The population explosion. Every day 2 million more people are born. (ECWE, Patheco poster). 1980. A booklet prepared for the Lausanne Comm. on World Evangelization by Edward Dayton (That Everyone May Hear: Reaching the Unreached, MARI, MARC 1979 p. 15) points out that "between the time of Jesus' birth, when the world population of the world was estimated at 250 million, and Martin Luther's nailing the 95 Theses to the door of Wittenberg Cathedral in 1517 (the birth of the Reformation) — the population of the world doubled. 1500 years — that was the first doubling (historically): from 250,000,000 to 500 m.

The second doubling, from 500 m. to 1 billion took only about 250 years (compared to the previous 1500 years. [though Wm Carey in 1793 est. a pop. of only 740,000,000].
 The third doubling, from 1 to 2 billion took only about 100 years - to the time of the Edinburgh Conference (1910). The fourth took 60 years, from 1910 to 1970. Now world pop. stood at 4 billion. And by 2000, they say, the world will have 6 to 7 billion people.

Non-Ch growth.

In numerical terms if you divide this population explosion into Christian and non-Christian sectors, the ^{number of} non-Christians ^{in the world} ~~sectors~~ ~~of the world~~ have increased astronomically, even in times of greatest Christian growth. (see R. Winter, in *Glenn et al. Civil Dimensions in World Ev*, p 104, based on D. Barnett)

In 1900 there were about	1,240,000,000	non-Christians in the world.
In 1965 " " "	2,600,000,000 2,272,000,000	" "
In 1975 " " "	3,279,000,000 2,723,000,000	" "
In 1980 " " "	3,800,000,000 2,941,000,000	" "

(1950) In other words, since the turn of the century the number of non-Christians in the world has increased by 1 billion ¹⁰⁰ ~~100~~ million - an increase of ~~137%~~ ^{137%} since 1900: ^{in other words} ~~which~~

(1975) ^{it has} more than doubled ^{since} ~~that~~ 1900. All but 196 m. of that increase, - 87% of that increase of the world's population has been in Asia and Africa. ~~In numerical terms, which the~~ In the face of statistics like this, it is absurd to say that the day of the missionary is over. There are more non-Christians in the world today than there were people in Wm. Carey's time.

② The three great untouched blocs. A second fact which the Church Growth Movement in particular has effectively reminded us of, is that most of the non-Christians of the world are drawn apart from effective Christian contact into three great untouched religious blocs.

Chinese	2,800 ⁹⁰³ million	1,000 million
Muslims	703.6 million	723 "
Hindus	<u>574</u> million	<u>583</u>
	2,180.6	2,306
World pop.		4,373

That means that just ~~about~~^{over} half the total population of the earth is encapsulated, as it were, inside the barrier of these three immense culture blocs. And as if that weren't enough of a challenge, it has only in recent years been ~~pointed out~~ discovered, thanks to the ever-active, ~~superior~~ mathematical brain of the Fuller missiologist, Ralph Winter, that only 5% of the world's missionaries are willing to try to reach these huge groupings of non-Christians. The other 95% are working with the more easily reached. ("Securing the task geographically" - p 6)

Perhaps I'd better modify that - two other difficult categories could be added: ① the world's tribal populations, ~~to~~ 215 million (perhaps not so difficult to reach religiously, for they are usually animist, but very difficult to reach physically and culturally for they are usually in remote rural areas), ② and if these are added - 9% of the Protestant missionary force is working with the ^{mission} unreached blocs, and 91% is the more easily reached. (Unreached Peoples 81 p 143)

A summarizing statement worth remembering is: "One third of the earth's population has never heard of Jesus Christ. Another third is nominally Christian, and the remainder has heard something but not responded." (P. Beaman, The Missionary Between the Times, 1968. p. 92).

The Geographical Challenge

in one generation.

① The West - painfully entered the post-colonial age. The last 30 years (more accurately 1945-69) "the most astonishing contraction of political empire... ever... seen in history in so short a time. Would post-western age be post-Christian? The west had produced the two greatest modern challenges to Christian mission: Secularism - with 800 million adherents (almost as many as the world's Christians), and Communism

② Latin America: the predicted collapse of Roman Catholicism has not taken place. Renewed Catholicism: two reasons; a rediscovery of the Bible, and a rediscovery of mission to the poor and the oppressed. But an even faster growth of Protestantism, primarily Pentecostal.

The non-western world:

The Middle East - ^{has been} shattered, ^{and its churches with it.} - 17 million Christians - only 77% of population (but 77% of Cyprus, 50% Lebanon, 37% Ethiopia, 13% Egypt, 10% Jordan, 9.9% Syria). Overshadowed by the claims of Islam.

3 waves: ① 1-600: N. Africa; ② 16th 18th - P.C. 2nd

Africa: probably the continent of greatest advance in the last 30 years. Between 1952 and 1972. the number of Africa Catholics tripled. Mission advance halted in 1950. Startling rise of Protestants: 400 mission-funded denominations, 5,000 ^{African} independent churches, growing 40% faster than Christians in general. 1900: non-Chrs to Chrs. 28 to 1; today (1980) ~~28~~^{2.3} to 1.

Asia: the most religious, but least Christian of all continents.

1900 Non-Ch to Ch: 75 to 1; today (1975) 22 to 1.

I sometimes remind Asia's Christians that:

The Buddha was born in Asia, and most of the world's Buddhists are Asian.

Confucius was born in Asia, and most of the world's Confucianists are Asian.

Muhammad was born in Asia, and most of the world's Muslims are Asian.

Jesus Christ was also born in Asia, but there are fewer Christians in Asia than on any other continent in the world.

③ Western secularists. One mission field sometimes forgotten by enthusiasts for overseas missions (like me), is the shadowy wasteland of western secularist secularism and the more violent world of western communism. Because the edges of western secularism are difficult to distinguish from nominal western Christianity, and because ~~they~~ ^{secularism} ~~merge~~ blends all too ~~so~~ easily, with what was once at least a partially Christianized culture, it is not easily singled out as a specific, localized challenge to Christian mission, but it is probably today a greater challenge to mission ~~to~~ ~~than~~ the crumbling defenses of ideological communism. ~~to~~ ~~the~~ ~~church~~.

All this is part of the evangelistic challenge to the church today in mission: a world of 4 billion people - only ~~32.8~~ ^{32.8} % Christian. (World by Soc. p. 3. ~~Unreached Peoples 51 p. 140~~).

World by Soc.

World: ~~1,432.7~~ ^{1,432.7} m. Christians
~~2,941.2~~ ^{2,941.2} m. non-Christians.
~~3,069~~ m

But the West (N.A., Europe + L.A.) is 69%, while Asia + Africa are only 11% Christian.

West	1,005 m.	Christians
	318 m.	non-Christians
<hr/>		
Non-West	340 m.	Christians
	2,751 m.	non-Christians.

1980.	Africa - 44.2% Ch:	203 m. of 461 m
	S. Asia - 1.8% Ch	19 m. of 1,087 m.
	S. Asia - 7.6% Ch	109 m. of 1,425 m.
	Oceania 86.4% Ch	20 m. of 23 m. (incl. Austr.)
	11.7%	351 m. 2,999 m

④ The whole mission.

But there is more to the missionary challenge than tables of statistics on how many people in the world are Christian, and how many ~~are~~ are not Christians. In a very real sense only God knows ~~how~~ the answer to that. I am sure of one thing: not all who call themselves Christians really are. God knows which are and which aren't. I'm not the judge. As for those who do not call themselves Christians, if they ^{as some claim} are, ~~they~~ perhaps "anonymous" Christians - the evidence is too thin to permit me as a ~~son~~ to gamble with their eternal souls. And as a missionary, like Paul, "wax as me, & I do not tell them the good news."

A missionary worthy of his or her salt does more than evangelize. True, if he ^{or she} doesn't evangelize, the missionary ~~isn't~~ ~~much~~ is much less than he ought to be. But there are other valid and vital ingredients in the missionary task. Jesus came and preached. "As the Father sent me," he told his disciples, "so send I you." Evangelize. ~~He~~ Jesus came preaching, teaching, healing, feeding. "As the Father sent me, so send I you." The Christian's missionary task is as wide as all the needs of all the world.

Two-thirds of the world's people go to bed hungry every night. Bread for the world is a Christian mission. American feed their dogs better than half the world's people ^{can} feed themselves.

Most of the world's people are sick and in pain. ^{When Zaire received its independence in 1960, there was not a single doctor in the whole country.} Healing is a Christian mission. When Jesus first sent out his disciples in mission, he told them "preach the kingdom of God and... heal the sick." (Luke 9:2).
(1) F.H. Kay, *Understanding the Mission*, 2nd ed., p. 312.

Half of the world's ^{adult} people cannot read. Literacy ^{work and} and compassion; Bible translation are Christian missions. The mind learns through the eye more than through any other sense transmission.

More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective is a Christian mission.

"The Lord... executes justice for the oppressed

(He) sets the prisoner free (and) lifts up those who are bowed down. Ps. 146:7 ff.

The whole world today ^{they tell us, teeters on the brink of} is ~~threatened in an unprecedented~~ way ^{and unprecedented} with instant, ~~and~~ total physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

is not enough mission for you as a Christian -
If all this ^{is} the struggle against hunger, ignorance, suffering, poverty, injustice and war - what more can I say. Except perhaps to add - that you can do all this and still fail in your Christian mission. There is still the deepest need of all: ~~almost~~ ^{2/3} of the world's people still do not know ~~the~~ ⁱⁿ Jesus Christ as Lord and Saviour. "And what shall it profit [them]" said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Matt. 16:26).

Three broad features of role for N.A. missionaries: Renewed concern for -

- ① The poor - a preferential option for.
- ② Xn unity - disunity in places where oppression requires co-treatment to rid of the oppressor.
- ③ Re-evangelized America.

U.S. missionaries needed.

- ① Unreached areas
- ② Translation work
- ③ Technological sharing -
- ④ The message to be misunderstood - but needed.

The Role of North Americans in the Future of the Missionary Enterprise

Jorge Lara-Braud

(abstract)

This is a predictive essay. It deals more with what is likely to be than what should be.

North Americans will continue in large numbers to be engaged in overseas mission. ① The primary reason is the continuing belief by sending bodies that Christ's mandate to preach the Gospel to all nations is still central to Christian identity and vocation. ② A second reason is the still predictable numerical and financial vitality of church bodies in the U.S. and--to a lesser extent--in Canada. ③ A third reason is the imperial presence and power of the United States in the non-socialist part of the world. If nothing else, the far-flung enclaves of Americans in practically every continent will, as in the past, be accompanied by missionaries to people of other faiths and chaplaincies to fellow nationals. ④ A fourth reason is that younger churches, in a post-moratorium stance, will continue to request missionaries of a wide variety--from evangelist to technician. ⑤ A fifth reason is the likelihood that some formerly receiving churches will increasingly emphasize missionary mutuality. ⑥ The sixth is the demographic and missiological fact that the fastest growing sector of the human family is precisely that which has not heard the name of Christ.

Because the history of cultures and religions, even in a shrunk-up world, is not synchronous, the spectrum of missionary styles known to North Americans since the "Haystack" Youth Movement will continue to be available.

However, it is likely that North American missionaries will increasingly find themselves in cultures undergoing rapid change, where traditional approaches will be inadequate. Situations of this sort, already prevalent in most of the Third World, will require a more organic missionary. By "organic" is meant a receiver and carrier of the wholeness of the Gospel. A basic quality of such wholeness is a Jesus-like solidarity with Christ's universal Church and with human need in all its dimensions: spiritual, material, intellectual, political and social.

Missionary Support: March 1970 - 30.52,000,000 (proj)
Forth 1971 - 27,000,000 (no trend)
3rd world - 10 to 15 times less.

- ① The center of gravity of the Xn world has shifted to L.A. & Africa
- ② The younger churches are not so young any more. 3 self. Sending missionaries.
- ③ The areas where Xty is growing fastest - Sub-Saharan Africa, LA Pentecostals.
- ④ The kind of younger churches which still request missionaries are the unevangelized
- ⑤ W. Europe & USA are increasingly seen as lands of mission. Nominal Xn Secular USA
- ⑥ The great new fact in world Xty is the discovery of the poor as
- ⑦ The Xn community is now world wide but not world encompassing. Unreached areas cover half the world
- ⑧ The resurgence of other religions, e.g. Islam, raises new problems & opportunities. We need to learn how to fail
- ⑨ We live in an age when people incline to ideologies - sometimes positive, sometimes dangerous. 3d world
- ⑩ All planning for the future must always be held in the shadow of possible nuclear holocaust.

Nasser Presbyterian - Missions #2.

Last Sunday I ~~compare~~ began a comparison of 19th and 20th Century missions - in rather broad strokes outlining eight or nine general characteristics of mission as our father and mother, grandfathers and grandmothers saw it over a hundred years ago - roughly from 1800 to 1900: - 19th c. mission was

- ① Predominantly Protestant. - RC (incl. ...)
- ② Enormously successful in terms of numerical growth + geographical expansion. The number of Xns had tripled, from 200 m. in 1800 to 550 m. in 1900.
- ③ It was the age of the pioneers - of heroes + heroines.
- ④ Its motive was evangelistic; its theology simple + direct.
- ⑤ Its spirit was independent, but basically cooperative.
- ⑥ Its structure, thru most of the century was predominantly the independent voluntary ^{mission} society - but increasingly influenced by the rise of ^{denominational} ^{mission} church societies in the 2nd half of the century.
- ⑦ But it was handicapped by its perceived connection with colonialism.
- ⑧ Its goal was to plant churches, not western missions.

Comparing these key characteristics of 19th c. missions, ~~with total changes in the overseas~~ ^{how did the 20th century} ~~missions & the change the picture.~~

	1900	1980
Past.	140m.	430 m. (tripled)
R.C.	266 m.	1,133 m. (more than quadrupled)

1. It was no longer predominantly Protestant. It became ecumenical. RC advancing even more strongly in numbers at least than Protestants - esp in Africa. The number of Protestants tripled; the number of R.C. more than quadrupled. (1900-1980)
2. It continued the great numerical advance of missions around the world with even greater success. Where the 19th c. tripled the number of Christians in the world, the 20th c. ^{has almost} quadrupled the number, from 558 m. in 1900, to 1, ~~500~~ ⁷²⁰ m. in 1980 and a projected 2 billion by 2000.

Take a look at the statistical table for 1986 (W. & A. Inc.)

World population

Between 1800 and 1900 -

World population increased from 902 m. to 1,620 m. = 718 m increase = 80% increase

Between 1900 and 1986 " " 1,620 m. to ^{5,200}~~4,867~~ m. = ^{3,580}~~3,247~~ m. = ²¹⁰~~198~~ % increase

Christian population

Between 1800 and 1900 increased from 208 m. to 558 m. = 350 m. inc = 168%
from 23% of world pop. to 34.4% = + 11.4% inc.

Between 1900 and 1986 " " 558 m. to ^{1,723,000}~~1,573,000~~ + 1,165 = ²⁰⁰~~118~~ % inc.
but " 34.4% of world pop. to ^{33.1}~~32~~ % = ^{1.3}~~2~~ % decrease

While world pop was increasing by ^{210%}~~198%~~

- Roman Catholics - from 266 m. to 887 m. = + 233% inc. (35% faster than pop. exp)
- all Protestants 142 m to 450 m. = 216% inc. (18% " " "
- Orthodox 171 m to 116 m = 47% (15% slower " "

Compare 20th c. Missions

1. Ecumenical.

1. ^{The} 19th century ~~was~~ in missions was predominantly Protestant, we began. Can that be said of the 20th? No. From ~~Edinburgh 1846~~, ~~to Vatican II in 1962~~, and ~~Lausanne in 1977~~ - the 20th century in missions has ^{until recently} been predominantly ecumenical, ~~whether we speak~~ ^{in the sense that it has been} of ~~mainly~~ ^{Protestant} Catholic or evangelical missions. I say "until recently" for since ~~1860~~ ¹⁸⁶⁰ we shall see later ^{the} "ecumenical" ^{in which} a century ~~of~~ ^{both} R.C. & Protestant missions advanced together.

2. Numerical advance.

2. The 19th century in missions was an age of phenomenal geographical and numerical advance. Is that true of the 20th? Yes. Only more so, numerically; a little less so geographically; and a little less so in ^{the Christian} percentage of world population.

3. Coordinated strategy

3. The 19th century was the "heroic age" of the pioneers. ~~But in the 20th~~ Not the 20th. The romanticism of missions ended with 2 world wars, economic depression, and "Missionary, go home". But what ^{the} 20th century missions lost in individualistic missionary haphazardness, it gained in a new missionary ^{zeal} honesty and a more coordinated strategy of Christian world mission.

4. Motive + theology pluralistic.

4. Missionary motive in the 19th century was evangelistic; ~~and~~ its theology single and direct. ^{But} In the 20th century ~~both~~ ^{both} motive and theology ~~have~~ become more ^{less direct, more} ambiguous, ~~and~~ pluralistic.

5. Methods - flexible

~~5. 19th c. missionary methods were flexible and inconclusive. In the 20th century even more so.~~

5 Spirit-cooperative.

6. The 19th century missionary spirit was in the main ^{among Protestants} cooperative, ~~in its measure, but~~ ~~at least~~ even that measure ~~did~~ did not extend to cooperation between Protestants & Catholics. The 20th century, after Vatican II, ^{began to} healed ^{that} centuries-old antagonism.

6 Structure - from voluntary society to ch. soc. to voluntary society

7. The 19th c. structure for mission was the voluntary society. This was the prevailing pattern ~~for~~ clear up into the middle of the century. The next ^{from 1850 to 1900} 50 years ^{gradual} saw the ^{rise} to dominance of the church mission societies. The 20th century, ^{however,} seems to be in the process of reversing the process, with the decline of the main-line societies, and the resurgence of voluntary missions and parachurch missions.

7 Association with colonialism - cultural and economic.

8. ~~Colonialism~~ The 19th c. ^{tailed} ~~was the age of~~ ^{tailed} ~~colonialist~~ ^{was the age of} ~~expansion.~~ ^{what about the 20th c.} ~~Political~~ colonialism died with World War II. ~~A new handicapping association~~ But some of the stigma remains, with a new twist - the association of the Christian mission with cultural and economic imperialism. ^{However,} ~~But~~ just as the old colonialism produced its Christian protests; 20th c. ~~in~~ mission has developed new social, economic and political sensitivities.

8 Rise of younger churches.

9. The goal of the 19th century was to plant churches, ^{western} not ^{missions}. The 20th century saw the goal realized beyond all expectations. By 1942, an archbishop of Canterbury could say that the rise of the younger churches to complete a world-wide Christian fellowship was "the great new fact" of our age.

Now, look back ^{through} ~~at~~ this framework of generalizations at ^{the} 20th century in missions :-

20th Century Missions

I will have to begin ~~20th century~~ this hour's quick overview of 20th century missionary patterns where I finished up the 19th century, not at the year 1900, but with 1910 and the great World Missionary Conference held that year in Edinburgh. And since in some ways "history is the essence of innumerable biographies", as I began the 19th c. with William Carey and ~~the "movement"~~ what is called "the modern missionary movement", my 20th century will begin with John R. Mott and "the ecumenical movement".

But first a word of background and review. Behind William Carey lay, ^{spearheaded by Zinzendorf} 50 years of Moravian missions, and the great Pietist awakening in Europe. So also behind Mott and ^{20th c.} the ecumenical movement was Dwight L. Moody, and the Evangelical Awakenings of the 19th century.

There were three roots to the ecumenical movement, says Latourette in his History:

- ① The Evangelical Awakenings of the 18th + 19th centuries
- ② The missionary movement of the 19th century,
- ③ The movement towards Christian unity in 20th c. Protestantism.

~~the ② the Evangelical Awakenings, beginning even earlier, and ③ the movement towards Christian unity.~~

John R. Mott, ^{often called the father of 20th c. ecumenicity} (whose biography by C. Howard Hopkins (Gr. Rapids: Erdmans, 1979) is well worth your reading), was a disciple of the Moody college revivals of the late 1800s. ^{Born into} ~~who often mentioned three turning points in his life. First, a conversion experience at age 13 in evangelistic meetings. Born into~~ a warm-hearted evangelical Methodist home, he often mentioned 3 turning points in his life. First, a conversion experience at age 13 in meetings led by a Quaker evangelist. Second, at Cornell, a ~~vocational~~ decision for ~~Christ~~ ^{to a life long commitment} ~~to Christian service~~ ^{missions} when G.E.K. Studd, the famous Cambridge cricketer was brought by Moody to American campuses to speak for foreign missions. And third, a clear vocational call to foreign missions at a "College Students' Summer School" with Dwight L. Moody in 1886, when the Mt. Hermon Hundred organized the Student Volunteer Movement.

Mott never ceased to admire Moody, the shoe salesman turned evangelist. "He is "the greatest man of this day", he wrote. "He knows his Bible; he knows his God; he knows human nature." (Hopkins, p. 28).

But Mott was no superficially fired-up product of ^{an emotional} revival. He was a "born again Methodist" (as ~~was~~ the media would describe him today) - but one who was not ashamed of organization. More than any other single

figure, he changed the character of the modern missionary movement from a ^{19th century} individualistic pioneering into a ^{20th century} organized, coherent advance.

"Organize as though there were no such thing as prayer," he used to say; "and pray as though there were no such thing as organization." (quoted by Norman Goodall, The Ecumenical Movement, p. 10).

The World ~~Conference~~ Missionary Conference which Mott organized at Edinburgh in 1910 was "a landmark in the history of the chch." It was at the same time, in one sense, the climax of 19th century missions celebrating all the heady triumphs of "the great century in missions, but in another more important sense, it was the strategic launching of missions for the 20th century. As such it ^{has} also ~~become~~ been called "the fountainhead of the modern Ecumenical movement" (Pierie Beaver, Ecumenical Beginnings in Protestant World Mission: A History of Comity.. N.Y.: Nelson, 1962, p. 78 f.)

At this point, it may be well to recapitulate the ~~point~~ ^{eight} -point outline of generalizations around which we built the ~~previous~~ quick overview of 19th c. missions a day or so ago, and attempt something similar by way of comparison and contrast for 20th century missions. And don't turn pale. I promise not to speak about all 8 points.

Compare 20 with 19th

(6)

(6)

~~Within this frame~~ ~~With this general frame~~
1. ^{for both Protestants} ^{was predominantly Protestant. Was 20th No} ^{it was an ecumenical} It was predominantly an ecumenical century in missions. It does

not always give that impression, true. But from the great World Missionary Conference in Edinburgh in 1910, to ~~Vatican II~~ the World Council of Churches in Amsterdam, 1948, and Vatican II 1962, and the Congress on World Evangelism, Lausanne, 1974 - the 20th century in missions has been determinedly ecumenical, whether we speak of mainline Protestant, Roman Catholic, or evangelical missions. It began with Edinburgh 1910

This is how the century began, with John R. Mott at Edinburgh, ¹⁹¹⁰. His zeal for missions came straight from the fires of the Moody revivals. President Hadley of Yale asked him to accept the headship of Yale Divinity School, - he went instead to Edinburgh to unite and organize world Protestantism for a world mission, ^{bringing} ~~he brought~~ 1,335 delegates from 159 churches and mission boards to ~~discuss the conference~~ meet under the motto "Carrying the Gospel to All the World." And they came from all over the world. It took my father the better part of a month to reach Edinburgh from Korea by the trans-Siberian railroad through Manchuria, Moscow and Berlin. Mott challenged them with words that rang with echoes of the 500th motto: "The Evangelization of the World in This Generation." "The power is in this room," Mott told them ~~the delegates~~, that by "united planning and concerted effort" the Evs. of Europe & America with ^{Evangelists} from Asia & Africa, as well, together can so move the clock with missions "that before

the eyes of some of us shall close in death, the opportunity at least may be given to all people throughout the non-Christian world to know and to accept, if they will, the living Christ." ~~He spoke as an evangelist, but as an ecumenical evangelist.~~

To The immense impact of Edinburgh 1910 can be summarized, perhaps thus:

1. It summoned the world's Protestant churches to two goals, and prepared two structures to meet those goals.

2. The 2 goals were ① Mission and ② Unity. For mission - to create a movement to complete the task of winning the world for Christ. And for unity - to call the churches to unite in order to complete that missionary task. [It is this indispensable linkage of mission with unity at Edinburgh that ~~prevents me from the error~~ keeps me from saying as some do, that the 19th century was the century of missions; ^{while} the 20th was the century of ecumenics. Edinburgh 1910 declared that the two belong together; at Amsterdam, 1948 - which joined the World Council of Churches, confirmed the connection. "If the Church is not a missionary church," ^{said its first Gen. Sec. W.A. Visser 't Hooft,} "if evangelism is not one of its vital functions" it only adds to the confusion and antagonism of the world. In other words - ecumenics without mission, instead of uniting, divides. (From E. Jungi, The Ecumenical Era in Church and Society. N.Y.: Macmillan 1959, p. 30).

3. Out of the call at Edinburgh to these 2 goals (Mission and Unity), emerged the necessary structures to reach the goals:

- ① The International Missionary Council, in 1922 - for MISSION
- ② The World Council of Churches, in 1948 - for UNITY.

Christians were beginning to pull together ^{in mission}. The 20th Century ~~was~~ ^{has been} in mission ~~was~~ ecumenical. Evangelistic and ecumenical - ~~most~~ ^{most} was an organizing genius, committed to ecumenics and evangelism.

I have a clipping from the N.Y. Times, Jan. 31, 1955. The headline reads simply "DR. JOHN R. MOTT, 89, EVANGELIST, DIES." He was founder of the W.C.C., winner of the Nobel Peace Prize (1946) - but he asked to be remembered ~~mainly~~ only as an evangelist.

and white Christians are now and probably always will be the minority - until the end of time. Future historians may well look back some day and say that this is the greatest single achievement in the whole history of missions - and it happened in the 20th century, not the 19th. White is actually the fastest declining color in the household of God, the Church of Jesus Christ - ^{is white} from 81% in 1900, to 50% in 1980, to an estimated 40% in 2000 AD. (p.3). The fastest rising color is black (from 4½% in 1900 to 23% in 2000) followed by yellow (from 2½% in 1900, to 7% in 2,000). Brown is a close fourth, and is actually still larger in sheer numbers than yellow - but increasing more slowly - (from 5% in 1900 to 13% in 2,000).

Think what this will mean for the Christian mission in our time. The power base of missions (spiritually, ^{at least} and perhaps even financially) will probably shift to the peoples who are turning fastest to find Jesus Christ as Lord and Saviour - to the black, yellow and brown races of this world.

Therefore, in any planning for the future of the Christian church and its world mission, it is absolutely imperative that the third world

churches become an indispensable part of the planning and operation.

Western planning for world mission, if it done in isolation from the churches of the third world is obsolete. But it is

equally true that third world planning for world mission, if done in isolation, is naive and unrealistic. As western missions were

once distorted by imperialism; the outreach of the third world churches has become seriously handicapped by ^{lack of financial resources, by} anti-colonial emotions and by

narrow nationalism. Nothing but cooperative world planning will do in today's world. We live, like John R. Mott, ^{in a new situation, -} but where in

today's world is there another John R. Mott? His genius was a combination of evangelical ^{missionary} fire and ecumenical organization. The

20th century seems to have polarized the two - which brings me to my

next ~~two~~ points 3 and 4: -

- a ~~two~~ points,
- ① The 20th century mission has been ecumenical.
 - ② ~~the 20th c.~~ It has been a century of enormous ⁱⁿ expansion.
 - but ③ It has lost the clarity of its missionary motives and the convictions of its Theology.
 - and ④ Its structures for mission have lost their character and fiber.

4. Its structures for mission have lost their cohesion and fiber.

Perhaps the sharpest criticism raised against the ecumenical character of 20th c. missions (which I strongly defend) is the demonstrable fact that whereas one of the most convincing arguments in favor of ecumenicity in mission was that the mission of the church demands the unity of the church, in actual practice however, the missionary unity achieved through the WCC has been followed by a shocking decline in the missionary outreach of precisely those churches, for the most part, which are its members. And surprisingly, ~~in~~ it is in churches and societies which are not members of the WCC that missionary outreach has intensified and enlarged.

The authoritative reference book on North American mission organizations, the ¹⁹⁸⁷ ~~1979~~ Mission Handbook ^(3rd ed.), gives some statistics that should make us pause:

①

First, contrary to the general impression of many church members, the number of overseas missionaries sent from North America across the world is not declining. It continues to leap upward. ^{In 1960 - 29,400; 1973 - 37,000; 1985 - 67,200} There are now over ~~57,000~~ ^{37,000}

more American missionaries overseas than there were in ~~1975~~, just 25 years ago, in 1960! Of those 67,200, 27,933 were short-terms (41% of the total). Ten years earlier (1973) only 10% were short-terms. That's the good news. The bad news is that some of

67,200
29,400
37,800

The latest statistics, from the 1987 Handbook (13th ed.) do not change the overall picture: -

"Mainline ^{Protestant} missionary personnel remained fairly constant at around 10,000

for 20 years after World War II; but ~~in~~ 1967 marked the beginning of "a

precipitous decline". In the next 20 years, from 1967 to 1986, the 26 ~~denominations~~ ^(actually 1954) mainline

denominations in the NCC Div. of Overseas Mission still sending out overseas missionaries

shrank in ~~total~~ career missionary personnel from a total of 10,042 to 4,349; from

1 in every 3 ~~North American~~ USA missionaries to only 1 in every 9. Even more shocking, if

~~two of the~~ ^{two of the} largest DOM agencies (the 7th Day Adventists with 1052, and the ~~Central~~ ^{Central} ~~Protestant~~ ^{Protestant} Central Comm.

with 527 are excluded; the mainline agencies now send out only 1 of every 14 foreign

missionaries. (13th ed. Hdbk, "Taking Action 2000 AD by Rpt. CofC).

^{4 largest groups excluded.}

Put in another way, ^{the} DOM agencies overall lost 50% of their personnel

in the last 20 years; the 32 Independent Agencies gained 50%. (Southern Baptists, Wycliffe etc.);

^{also} the Faith Mission (IFMA) ^{est.} - incl. Africa Inld; ^{incl.} Mission America; and newer Faith + Ev. Denm. (EFMA - Campus Crusade, Aps of God) ^{and} gained about 10%. (EFMA - 14%; IFMA 6%). BUT I CAN'T SAY - see No. 109

none of this dramatic explosion in contemporary 20th century North American missions overseas can be credited to our own mainline churches. The increase is outside the establishment.

Dana Stone, executive secretary of the United ~~Church~~ Church of Christ's Board of World Ministries makes these 3 points. (Handbook, comp. 1970 & 1980).

1. The traditional missionary sending system is stronger than ever.
2. The foreign missionary force is at an all time high, and still growing.
3. [But] the center of gravity of Protestant missionary sending is shifting constantly away from the 'ecumenical' agencies toward conservative and fundamentalist ones. "In 1960 the latter took the lead over WCC-related mission boards, and that trend has now persisted for 20 years." (p. 9).

A notice of what has happened to some of our dearest loved denominations is stunning. The decline in the number of career missionaries in the 7 years

between 1972 and 1979 is:

Episcopal Chch - 79% decline	{ Meth - 46%
United Presbyterians 72%	Am. Luth.
Lutheran Ch. in America 70%	
United Ch. of Christ 66%	

In those same years, the number of Southern Baptist career missionaries increased 88%, and ⁱⁿ the Pentecostal Assemblies of God a 49% increase. (Xty Today, Sep. 18, 1981, p 16)
See latest statistics - p. 15 a. →

But I cannot let the 20th century in missions end on so dismal a note. There is light on the horizon - and Adam Clarke was quite right - "The future is as bright as the promises of God."

— See 'Notes' p 7

Income for Overseas Ministries 1965-1985 (1985 - for first time in history exceeded \$1 billion.

'68 - 317 m.

'73 - ~~344~~ 393 (but 314 in '67 dollar - - 3 m. in inflation adj. figures)

'79 - 921 (424 in '67 " + 110 m.

85 - 1,356 (436 m '67 + 12 m. (= 3% rise from '79

25 largest agencies in reported Overseas Personnel

(* Mainline) - only 3 of top 25.

	1973	1979	1985	1985 slt loc
1 Southern Baptist.	2,507	2,906	3,346	151
2 Wycliffe Bible Tr. Internat.	2,200	1,781	3,022	651
3 Youth With a Mission	1,009	887	1,741	
4 New Tribes Mission	701	1,385	1,438	
5 Assemblies of God	967	1,214	1,237	
6 Genl. Conf. 7 th Day Adv.	1,318	996	1,052	446
7 Churches of Christ	1,623	733	982	
8 The Evang. All. Mission	992	905	929	54
9 Christian + Missionary Alliance	803	809	874	33
* 10 Christian Church / Churches of Christ	676	709	709	
11 SIM Intl.	818	590	654	
12 Bapt. Mid-Mission	511	608	636	67
Bapt. Bible Fellowship	379	630	620	
13. Church of the Nazarene	995	1,184	1,195	
14. Bapt. Intl. Mission	334	596	593	5
15. Campus Crusade for X ^t	114	500	574	18
16. Brethren Assemblies	538	554	554	
17. Mennonite Central Committee	454	431	527	
18. Conservative Bapt. Foreign Miss. Soc.	491	501	525	116
* 19. United Methodist World Imp. Comm.	951	938	516	15

	1973	1979	1985	s. tom
20. Amer. of Bapt for World Ev.	351	502	462	30
21. Africa Inland Mission Int.	514	511	433	50
22. Gospel Miss. Union	288	389	391	26
23. UFM Intl. (USA)	260	312	338	11
* 24. American Lutheran Ch. World Mission	393	329	310	17
25. Lutheran Ch. Mo. Synod	442	254	310	29

Missinaries - North American

Mainline missinaries - remained fairly constant around 10,000 for 20 yrs. after WW II. (non-DOM Prot. about 9,000 ^{miss steadily in by 1962})

1967 - beginning of "a precipitous decline"

1986 - the 26 mainline (DOM) agencies still sending missinaries overseas send only 1 in 9 Prot. miss.

Even more shocking if the 2 largest DOM agencies are excluded: T-Day Adv. + Mainline Central Committee. - then only 1 in 14 Prot. missinaries go overseas from mainline.

Comparison of DOM (mainline); Major Faith ^{at Southern Conference} Missions (EFMA + IFMA); and Independent.

Overseas Personnel Totals (career persons only) <small>excl. casual</small>	1952	1967	1984
DOM + Canadian CC (incl. T-Day Adv. + Mainline)	9,844 } 10,416 572	10,042 } 11,915 1,873	4,349 } 4,583 234
EFMA + IFMA (incl. ^{Group Council, Pres & Secy} N.A. + Miss. Av. Tech.)	2,650 } 5,731 3,081	7,369 } 13,575 6,206	9,101 } 15,481 6,380
Independent (incl. ^{Wycliffe} S. Bapt.)	3,565 } 3,565	11,509 } 11,608	20,505 } 20,505

If largest agencies are excluded (T-Day Adv. + Central Mainline from DOM (26 boards)
 Campus Crusade + Assembly & Int'l from EFMA " 57 boards.
 AIM Int'l. + Miss. Av. Technical from IFMA 35 boards
 S. Bapt., New Tribes + Wycliffe from Indep. 32 "

57 EFMA (1967-1984)	7,086 7,086	8,069	= + 14%
35 IFMA "	5,773	6,112	= + 6%
26 DOM	8,577	4,349	= - 50%
32 Independent	8,505	12,628	= + 49%

Third Worlds Largest Protestant Churches. (Bennell, 1982)

	Adm't	Memb's
- 1 CHURCH OF CHRIST ZAIRE	(4) 1,519,449	4,728,280.
2. ASSEMBLIES OF GOD, BRAZIL	(10) 2,783,000	4,000,000
3 PHILIPPINE INDEPENDENT CHURCH (AGLIWAY)	(3) 1,860,000	3,500,000
4 KIMBANGUIST CHURCH, ZAIRE	(2) 2,000,000	3,500,000
- 5 ANGLICAN CHURCH, NIGERIA	(5) 359,469	2,441,000
-> Dutch Ref. Churches of S. Africa (Federal Council)	(6) 1,100,000	2,112,000
- 6 PROTESTANT (REF.) CHURCH, INDONESIA	(6) 987,000	1,958,710
7. NIGERIA FELLOWSHIP of CHURCHES of CHRIST (SUM)	100,553	1,746,000
- 8. CHURCH of SOUTH INDIA	(9) 515,700	1,555,402
9 CHURCH OF CHRIST, MANALISTA (PHILIPPINES)	(12) 400,000	1,500,000
- 10 ANGLICAN CHURCH, UGANDA	306,355	1,323,951
11. PRESBYTERIAN CHURCH IN KOREA, HAPDONG	200,000	1,298,295
- 12. ANGLICAN CHURCH, SOUTH AFRICA	327,436	1,238,446
- 13. DUTCH REFORMED CHURCH, SOUTH AFRICA (WHITE)	(2) 799,876	1,200,000
- 14 COUNCIL of BAPTIST CHURCHES in N.E. INDIA	230,200	1,064,880
- 15 BAPTIST CONVENTION OF BRAZIL	350,244	1,050,000
- 16 BATAK CHRISTIAN PROTESTANT CHURCH, INDONESIA	(10) 465,457	1,044,382
17 PENTECOSTAL CHURCHES of INDONESIA	(1) 750,000	1,000,000
18. CONGREGATIONS CRISTA, BRAZIL for CHRIST	(11) 600,000	1,000,000
- 17 PRESBYTERIAN CHURCH OF KOREA, TONGHAP	253,600	1,000,000
20 EVANGELICAL PENTECOSTALS, BRAZIL FOR CHRIST	250,000	1,000,000
- 11. SOUTH AFRICAN METHODIST CHURCH	373,635	842,545
- 22. METHODIST CHURCH IN SOUTH ASIA	(11) 421,109	801,306
- 23 MADAGASCAR CHURCH OF JESUS CHRIST	250,000	881,487
- 24 BURMA BAPTIST CONVENTION	248,866	798,560
- 25. UNITED EV. LUTHERAN CHS IN INDIA	334,640	740,440
- 26. CHURCH of CENTRAL AFRICA, PRESBYTERIAN (MALAWI)	282,171	766,000

	Presb	5
Africa 10	Pent	4
ASIA 12	Ang	4
LA 4	Bap	3
	United	3
	Indep	3
	Luth	2
	Mth.	2

Christianity in the 20th Century (Mission Handbook 13th ed.)

(From "Xty in the World: An Overview")

	1900	Christians (%)	1956	Christians (%)
World	Population (billions) 1,620 m.	Christians (%) 34%	Population (billions) 4,842 (+3,222) ¹⁹⁵⁸	Christians (%) 32% (-2%)
Africa	108 m.	8%	553 m. (+445 m.)	36% (+28%)
Asia + Indiest	946 m.	2%	2,824 m. (+1,876 m.)	5% (+2%)
Europe + USSR	413 m.	90%	770 (+357 m.)	66% (-24%)
Latin America	65 m.	92%	406 (+341 m.)	97% (+5%)
North America	82 m.	73%	263 m. (+181 m.)	70% (-3%)
Oceania	6 m.	78%	25 m. (+19 m.)	87% (+9%)

(From D. Barrett, 1952, 1956).

Population	growth since 1900		1900	growth	1800
	1986	growth			
Major Christian Divisions	4,867,886,000	+ 1,985%	1,619,886,000		902,600,000
Total Christians	1,573,000,000	+ 118% + 95%	558,000,000	(34.4) = + 11.4%	208,000,000 = 23%
Roman Catholics	887,000,000	+ 233%	266,000,000		
Protestants (+ Anglic. + independ.) <small>non-west. indep. + non-Protest. ch.</small>	450,000,000	+ 216%	142,000,000		
Orthodox	171,000,000	+ 47%	116,000,000		

Missionaries

3. But, as we noted last week — there came a ~~gradual~~ loss of Theological focus in the missionary theology of motive in the 20th c.

19th c. motivation was essentially focussed on evangelism, [not hot, narrow and intolerant, for 19th c. theology ~~was~~ is more correctly labelled evangelical, not fundamentalist, and 19th c. evangelicalism clear up to the end of the century ~~was~~ contained a strong current of social activism — anti-slavery, feminist (the first N.Am. feminist movement was the missionary movement) + highly committed to education and medical revolutions in the 3rd world] but its heart was centered on evangelism and the salvation of the lost.

Half of the world's people go to bed hungry every night. Some of them right here in Atlanta - but most of them in Asia & Africa. Americans feed them days better than half the world can feed itself.

Most of the world's people are sick and in pain. Healing is a Christian mission. When Zaire received its independence in 1960 there was not a single doctor in the whole country. (J.H. Kane, Understanding Christian Mission, rev. p. 312). Yet when Jesus first sent out his disciples in mission, he told them, "preach the kingdom of God and..heal the sick." (Lk. 9:2).

Half of all the world's people cannot read. Literacy and Bible translation ~~are~~ ^{are} Christian missions. The mind learns through the eye more than through any other sense transmission process. "Go ye therefore and make disciples: of all nations... Teaching them..." said Jesus (Matt 28:14,20).

More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective, is a Christian mission. "The Lord.. executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down", says the Psalmist (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant total and unprecedented physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God", said Jesus (Matt. 5:9).

If all this is not enough mission for 20th century Christians--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is Lord and Saviour. "What shall it profit them," said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Mt.16:26)

Put very simply, the Christian world mission in this 20th century is to break through any barrier that separates any part of the world from Jesus Christ to tell the good news about Him in every possible way, to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear".

● Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations: "World population, standing at above 4.5 billion, has more lost people than lived on earth in the year 1900. If this trend continues, the increase to the year 2000 will exceed the population living on earth as recently as 1980."

- Samuel Hugh Moffett
Princeton, N.J.

- The Commissary
April 1983, p. 6.

THE GLOBAL CHURCH TODAY

Samuel Hugh Moffett

In speaking of "The Global Church Today", I am going to give special attention to the churches of the third-world. That means I must tear myself away from the church in 14th century Asia, which is what I am working on at present, and try to crawl back into the land of the living, which is not easy for a historian. The only way I can possibly deal with a global church, and a whole century in 50 minutes, is to take a page from a friend who once studied to be an aeronautical engineer and fly high enough and fast enough to see the world and the century in one mind-boggling statistical glance. ¹

The question I will address is this: Have these last 90 years of its 2000 year history really made any lasting, world-class differences in the church and its Christian influence in the world?

Size. The first thing one might notice about the Christian church, could it be seen from above spread out like a map across the world, would be its size. One out of every three people in the world call themselves Christian. Surprisingly, that much has changed very little in one hundred years. It was true in 1900; it is still true in 1990.

Now, for Christians, and especially for theologians, numbers are not the most important thing about the church, and they

¹ My principal statistical sources are: David Barrett, ed., World Christian Encyclopedia, (Oxford U. Press, 1982), with annual updates in the International Bulletin of Missionary Research (New Haven, January issue); compared with and occasionally adjusted to F.K. Jansen, ed., Target Earth (Pasadena CA: Global Mapping Int'l., 1989). Differences between the two often trace to differences of definition and date of statistical base.

are right. But I am beginning to realize that trying to understand the church in history without some idea of the effect of numbers is like trying to understand modern physics without paying attention to the concept of mass. Mass is not the same as energy, and numbers don't measure quality; but just as Einstein's revolutionary theory of relativity (as in his famous equation $e=mc^2$),² has proved to modern science that the relationship of energy to mass is of vital importance in physics, so, I am beginning to realize, the relationship in the church between the number of its members and the quality of its members has greatly shaped the influence in history of Christianity throughout the world.

A major difference between western church history and Asian church history, for example, is that the western church, for reasons both good and bad, produced enough of a critical mass of Christians to change the culture of a whole continent. That never happened in Asia. One reason for the fact that Asia's overall culture has for centuries been either Buddhist, or Confucian or Muslim, is that nowhere did it produce enough Christians in any one nation for a long enough period to affect the whole nation with any lasting significance. Numbers do make a difference.

Looking first at the numbers, then, what do we see in the global church today? Well, strictly by the numbers we are doing very well. In 1900 there were 550 million Christians; today in 1990 there are three times that many many, 1,800 million. That's the good news. In almost a hundred years we have tripled the number of Christians.

Proportion: Decline in the West. But numbers do not make all the difference even in statistics. In church statistics, as in physics, we have to be a little more mathematically sophisticated than that. The relation of any one measurable mass, an object, to another mass varies not only in its numbers, but in

² That is, energy equals mass times the speed of light squared.

its proportions, as in statistical percentages. In church statistics that leads us from our first basic measurement by number of members, which was very encouraging in our 20th century, to the more significant study of how those members are related proportionally to the increasing population of the world as a whole, and to how evenly or unevenly they are distributed throughout the world. That, I have found, is not quite so encouraging.

In proportion to the world's population, Christians have not tripled. We are barely holding our own. In fact, we are actually slipping back a little. Almost a hundred years ago in 1900, the world's 500 million Christians were 34.4% of the world population. Today, though it is true that we have tripled the numbers, in proportion to world population we have fallen back to 33.2%. A loss of one percentage point may not sound too bad, but but to put it back into numbers, it means that in the last 90 years world Christianity is 73 million members short of what it would be had it simply kept up with the population growth.³

Perhaps it would simplify the picture if, from that vantage point in space of which I spoke earlier, my distant view could compress all the people of the world into one global village of 100 families. A "family" in such a statistically condensed world would be 1% of the world's actual population at any point in time. In 1900 the "family" would have consisted of 16 million people in 1900; in 1990 the same family would have grown to 53 million. That is what the population explosion has done to the world. It has exploded the size of a "global family" (1% of the

³ Year	World pop.	Christians	Xn. % of world pop.
1900	1,600 m.	550 m.	34.4%
1950	2,400 m.	800 m.	33.7%
1980	4,400 m.	1,400 m.	32.8%
1990	5,300 m.	1,800 m.	33.2%

D. Barrett, in IBMR (Int'l Bulletin of Missionary Research), Jan. 1990, p. 27. (numbers rounded off). 1950 figures from estimates in 1949 and 1952, in E.J. Bingle & K.G. Grubb, World Christian Handbook, 1952 (London: World Dominion Press, 1952), p. 121.

population) more than threefold in only 90 years. [To simplify the figures I will round that 53 m. to 50 m. What's three million when world population increases nearly 100 million a year!]

What has this combination of population explosion and membership loss done to the 34 Christian "families" (of sixteen million people each in 1900, but now 50 million) with which the church started the 20th century? From that global village perspective, Christianity has lost a family and a half since 1900 (which now means it has lost 73 million adherents). But as significant as the loss itself, is the consideration of where the loss occurred. Most of this slippage in the number of Christians in the world has been happening where Christianity was strongest, in what was once called Christendom. Western Christians in 1900 represented 85% of all the world's Christians. By 1985 the proportion had dropped to 54%.

This shocking numerical decline of the western churches is the most alarming single fact of modern church history. European and North American churches are losing about 6,000 members a day, over 2 million a year.⁴ But I must leave the west at this point, and look more closely at the churches of the third (or developing?) world, the churches of Africa, Asia and Latin America.

But first, one more look at the whole global village, this time in terms of the world's religions. Time permits only a quick count of the overall adherents of each religion. How many of these "families" of 50 million people belong to one of the world's great religions? This is how the world looks today:⁵

Christians	33 families (1,759 m.)
Muslims	18 families (935 m.)

⁴ In 1900 the number of western Christians (more developed countries) was about 470 million; in the third world 87 million; in 1985 the proportion was about 860 m. to 685 m. The loss was most massive in communist Russia, but even in Europe and North America church member loss has recently been estimated at about 6,000 a day, over 2 million a year. WCE, pp. 4, 7.

⁵ IBMR, 1990 update. (Jan. 1990), p. 27.

[Nonreligious	17 families (866 m.)]
Hindus	14 families (705 m.)
Buddhists	5 families (323 m.)
[New religions]	2 families (117 m.)]
Tribal religions	2 families (100 m.)

Five of the categories are familiar, the world's largest traditional religions. But note the two in brackets. The 20th century has added two new groups to the list. The first and largest is a whole new cluster of 17 families (866 m. people) that has been uncomfortably included in the village's religious mix. These are the ones who say "Who cares about the old religions? This is the 20th century, and we have no religion any more." On a recent one-day tour from Macao across the border into communist China our tour guide pointed to a Buddhist temple. "We don't believe in that any more", he said. "We don't believe in anything except ourselves." The world's third largest religion today after Christianity and Islam is "No-Religion" religion. It is a western disease, and it has spread everywhere.

But others, either more honest or more credulous, have discovered that "no religion" is a self-delusion, and openly admit that they have created new religions to take the place of the old ones they have abandoned. They come in many shapes and sizes from "Religious Science" to "New Age", and are now the seventh largest segment of the world's religious spectrum.

Proportion: Expansion in the Third World. But now let me bring the focus down closer to the non-western part of the world which is usually called the third world. Some prefer to call it the 2/3 world but it is more nearly three-fourths of our world. A more accurate name, but too long, might be "the less economically developed world". When we look at the globe by continents, three fourths of all the people in the world live in that third world. More than half of them live in just one continent, Asia.

If the numerical decline in western Christianity is one of the most alarming facts of our recent history, the most cheering fact should surely be what is happening to Christianity in the

third world.

Third world historians may someday tell us that in terms of the human situation, the 20th century didn't really begin until 1945, and is ending already in 1990. That makes this a very short century. Why begin with 1945? Because the 1940s mark the beginning of the end of western colonialism. And why end in 1990? Because today we may be watching the beginning of the end of communist imperialism. We could be wrong, but for the moment that's how it looks. At least we can say that those two dates do mark extremely critical turning points in this century, not only for the world but also for the Christian church. In church history this is "the century of the rise of the Third World Church".

Look again at the world as a village. In 1900, comparing the third world and the west, 28 of the 34 Christian families in the village were western and 6 were third world. (Remember that each family in this picture then represented only 16 million people). 28 out of 34 were in Europe or North America; only 6 were in Asia, Africa and Latin America. But in 1990, out of the 33 Christian families each with 50 m.) now in the village, only 14 are in the west, while 18 are in third world churches. The balance numerically has swung to the third world. Here are the figures: ⁶

	<u>1900</u>	<u>1990</u>
The west (more developed)	431 m. Christians	705 m.
Third world (less developed)	91 m. "	869 m.

What happened?

Some people put the shift very dramatically in terms of

⁶ 8 of the "global families" are in Latin America, 5 in Africa, and 4 in Asia. The chart below (based on statistics in WCE, and IBMR (1990) summarizes the number (in millions) of professing Christians and the percentage of Christians to world population by continents:

<u>Year</u>	<u>Eur.USSR</u>	<u>N. America</u>	<u>Lat. Am.</u>	<u>Africa</u>	<u>Asia & Oc.</u>
1900	371 =24.0%	60 = 3.7%	60 =3.7	8.7=0.5%	22.4 =1.4%
1980	500 =11.5%	179 = 5.0%	340 =8.0	165 =3.5%	163 =3.7%
1990	516 = 9.7%	189 = 3.6%	428 =8.2	231 =4.5%	210 =4.0%

Where 1990 percentages do not match global statistics, the 1% or so difference is probably due to exclusion of "marginal" Christians.

color. Anthropologically that is very unscientific, and socially it lends itself to racism, but unfortunately the color of the human skin is still the most common way sinful human beings divide themselves from each other.

From the common but sinful perspective of color, sometime in the year 1981 a critical, historic change occurred in the color of Christianity. When I was in communist China in the early 1950s I was painfully conscious that most of Asia thought of Christianity as "the white man's religion". That was the standard communist anti-Christian line in Asia. White Christians against yellow Asia. In Africa, on the other hand, the Muslim anti-Christian line was black against white. Islam is black and Africa is black, but Christianity is white and does not belong in Africa.

Well, though it still sounds racist to me, there is at least one advantage to looking at the global church from the perspective of color. It puts the lie to slogans like "Islam is black" and "Christianity is white". Islam has always been more brown than black. And as we study the church charts, like weather watchers studying climate maps, the statistics have almost unnoticed changed the color of the Christian church. Sometime in the year 1981, "for the first time [in] 1200 years", non-whites became a majority of the village's 33 Christian families, 17 to 16 (or 50.5%). And by the year 2000, when the village will once more have 34 Christian families, for the slippage has stopped thanks to the rise of the third-world churches, then the estimated proportion will be about 20 non-white to 16 white Christian families (or 55%).⁷

"The white man's religion"? Not any more. For the first time since the Angles defeated the Saxons and began to unite England, and since Silla defeated Paekje and began to unite Korea, Christianity at last, in our own generation, has again become "a rainbow coalition", all colors, all races, all nations, a genuine global church.

⁷ WCE, p. 9.

The third world's three continents.

Now let's look at those fast-growing third world churches by continents. How do they compare, for example, in the ratio of Christians in their population with other continents? These figures are for 1988, and are based on total adherents, not recorded church membership: ⁸

Latin America	was said to be	93%	Christian.
North America		86%	
Europe		83%	
Africa		46%	
Soviet Russia		36%	
Asia (excl. Oceania)		7%	
[South Asia		8%]	
[East Asia		6%]	

Later statistics below may vary from this somewhat, depending on differing estimates,⁹ and surely no reminder is needed to emphasize that the numbers include anyone who merely claims to be a Christian. We are warned that "Not evryone who says Lord, Lord shall enter the kingdom of heaven." (Matt. 7:21). But the percentages do indicatesome stark contrasts in the way the larger mass concentrations of those who profess to follow Christ are so

⁸ World Almanac 1990, p. 611. The percentage for East Asia is based on an estimate of 81.5 million Christians, which in turn may be based on a debatably high figure for China, as is also the estimate of 84.5 m. in IBMR Update 1990 (Jan.), p. 27. A median figure among those often quoted, which range from an unquestionably low official report of 10 m. up to 60 m. and more, would be around 30 to 40 million.

⁹ See appendix on statistical bases used.

irregularly distributed around the world.

1. AFRICA. In 1900 only one-half of one of the global village's 34 Christian families was African; in 1990 almost 5 out of 33 were African. The numerical jump was even more staggering, from almost 9 million to 282 million in only ninety years, and the Christian proportion of Africa's people had risen from 8 to 47%.¹⁰ This was nearly double the rate of growth of the continent's exploding population.

But at the halfway point, in the 1950s, the experts and the futurists were ready to mark Africa off as an opportunity lost. The days of Christianity on the continent were over, they said. Western colonialism was collapsing. Islam was on the move, and Muslim evangelists were swarming south with the persuasive slogan, "Islam is black; and so is Africa". Broadly tolerant of African customs and morals Muslims were far less demanding of sharp changes and hard decisions than their uncompromising and highly visible Christian counterparts. It was easy to become a Muslim, and potentially dangerous not to when local chiefs and national political powers were turning to Islam. In 1952, in Africa's most populous country, Nigeria, a world Christian survey noted with alarm that in Ibadan, then the largest city in West Africa, more than half the city's population of 400,000 had been converted to Islam in only 20 years. Yet Ibadan had only two Muslim primary schools and more than 20 Christian schools. Christian education had long been the pride of Africa's Christian missions, but it was proving to be no match for Muslim evangelism. In some parts of West Africa the green tide of Islam was making converts at ten times the rate of the Christian church.¹¹

¹⁰ The numerical increase (from 8.8 m. to 231), in proportion to world population was from 0.5% in 1900 to 4.5% in 1990. (WCE, p. 782, for 1900; and World Almanac 1990. But compare IBMR Update for 1990.

¹¹ Cecil Northcott, Christianity in Africa, 1963, p. 60.

The cross, said the realists, back there in the 1950s and 1960s, will soon lose Africa to the crescent.

Others, equally pessimistic but for a different reason, attributed the inevitable decline of Christianity in Africa not so much to the resurgence of Islam as to the retreat of the west. The collapse of the western empires was astonishingly rapid. One analyst has figured that in 1945 "99.5% of the non-western world was under western domination". Only 25 years later, in 1969, "99.5% of the non-western world was independent".¹² In early 1951 only three African nations were independent, and only one of them had always been independent, Ethiopia. Then the empires crumbled, and Africa shook itself free. Six African nations achieved independence in the 1950s. In the one year of 1960 alone no less than 17 African nations declared themselves free and sovereign; and 12 more joined them before the 1960s ended.

The colonies lasted only 60 years. They disappeared in 20. But Africans remember. Colonialism is gone for the most part, but its scars are still there. So in the stormy chaos of the 60s, as the Empires of the "Christian" west crumbled and the Muslim religion advanced, and as an appealing new faith, communism, appeared to promise liberation for the oppressed and prosperity for the exploited, it seemed altogether possible that Africa would not only take back its land from the imperialists but also hand back the Bible to the missionaries and send them packing with the departing colonizers.

But what actually happened was just the opposite. The predicted sweep of Islam slowed down to a crawl, barely keeping up with the population increase.¹³ It is no longer breaking out into

¹² Ralph Winter, The 25 Unbelievable Years. (Pasadena: Wm. Carey, 19)

¹³ World Almanac 1990, p. 611. See also Ralph Winter, in Frontier Missions, On Muslim world growth compared to population increase, see Target Earth, p. 124 f.

central Africa, but is still largely limited to Africa's northern rim, as it has been for the most of the last 1300 years. In the first 90 years of this century, the continent's population increased 5 1/2 times; the Muslims 7 times; but the Christians 31 times:

Africa	1900	1988
Population	108,000,000	606,000,000
Christian adherents	9,000,000 (8%)	282,000,000 (47%)
Muslim adherents	35,000,000 (32%)	253,153,000 (42%)

Continentially the African church is the fastest growing church in the world: 9 million Christians in 1900, 282 million Christians today. That is an incredible 30 times as many as 90 years ago. By contrast, Europe has less than 2 times as many Christians today as in 1900.¹⁴ Some people say there is an overall, net increase of 16,800 new Christians in Africa every day.

What are they like, these African Christians? They are some of the oldest churches in the world, like the Coptic church in Egypt and the Ethiopian Orthodox church, but most of the ancient Christianity of North Africa was wiped 1300 years ago by the Muslim conquest. At the other end of the continent is South Africa where racism has made Christianity as much of a problem as a hope, which is not typical of the continent as a whole. Only a half of one of the Christian African families in the global village would be South African.¹⁵

African Christianity is 40% Roman Catholic, 30 % Protestant and Anglican, and 14% Orthodox. The Catholics are growing faster than the Protestants and the Orthodox, in part, at least because while Protestants were declaring a moratorium on foreign missionaries, the Catholics increased the number of theirs.

But another factor forbids too easy generalizations which

¹⁴ World Almanac 1990, and WCE, p. 4 for 1900.

¹⁵ 27 m. Christians in S. Africa (1982); 231 Christians in all Africa (1990). R. Winter & B. Graham, "Parade of the Nations" (Pasadena: U.S Center for World Mission, 1982) p. 11; and IBMR, 1990..

try to link growth to the number of missionaries. Sometimes there is a connection, sometimes not. The fastest growing segment of the fastest-growing continental Christian movement in the world is not African Catholic, and does not even call itself African Protestant. They are African Independent, and they are about 16% (the statistics are shaky here) of Africa's Christians almost 25 million of whom are Independent.

They go by strange names: The Mission of God of the Candle; and the God's All Times Association of Ethiopia, and Lost Israelites of Kenya, but don't smile patronizingly at the names. In the last forty years, these independent Protestants have outnumbered the once-dominant Anglicans and Presbyterians.¹⁶

But as a concluding footnote on the church in Africa, let me say this. Don't count out the mainline churches. More than the Independents they were the evangelistic force that changed Africa from 77% unevangelized in 1900 to a 75% evangelized continent in 1980 (distinguishing between "evangelized" and "converted").¹⁷ More than any African Independents, the Christian mission schools of the mainline were also the foundation of an educational network that became the most influential factor in the cultural, political and industrial transformation of the continent. Thanks to mainline missions the African church had the size for changing a culture, and the education, and therefore the political influence. More than the African Independents, the major churches (and here I include the Catholic), gave Africa its leadership for independence: Nkrumah of Ghana, Nyerere of Tanzania, Kenyatta of Kenya, Kaunda of Zambia and Banda of Malawi, to mention only those in former British territories.

Christianity in Africa is vital and growing, and despite

¹⁶ As of about 1980: 24,500,000 m. "non-white indigenous" independents; 10,600,000 Anglicans, and 6,500,000 Presbyterian and Reformed. (WCE).

¹⁷ WCE, p. 796. Cf. Target Earth, p. 140.

many problems, is still the hope of the continent's future.¹⁸

2. LATIN AMERICA. In 1900 four of the "global village's" 34 families was Latin American; in 1990 the number was eight out of 33. The continent's percentage of Christians in proportion to world population had doubled. The number of adherents had increased seven-fold, from 60 million to 438 million. But its proportional growth in the continent's population had barely changed. It may even have declined.¹⁹ Its history has been troubled.

The Spanish colonizers made Latin America the most statistically Christian of all the continents in all the wrong ways, which is why, perhaps, though they gave enough of a Christian mass base to change indelibly its culture and history, those wrong ways of Christianizing also left the continent with an almost insuperable burden of problems: economic injustice, rampant poverty, national divisions and rivalries and a vast suffocating blanket of nominal Christianity. It was too much for Latin America's George Washington, Simon Bolivar. His revolution of liberation, beginning in 1806, dreamed of uniting the south in one great free republic. It never happened. Roman Catholic interests and the dominance of an elitist minority made democracy impossible, and the continent split into 20 different nations.

The people too, are divided- racially, socially and

¹⁸ The chart below indicates the dominant role which Christianity now plays among Africa's religious communities (figures as of 1985 from WCE, p. 782):

Christian adherents	236 m.
Muslim	215 m.
Tribal religions	64 m.

¹⁹ An increase from 3.7% to 8.2% of world population in 1990; but in Latin America a change from 95% to 97% (IBMR) or 93.4% (Almanac). See World Almanac 1990, which reports 402 m. as of 1988, and IBMR Update which estimates 437 m. in 1990. Compare Target Earth, p. 100 for other differences.

economically. The Indians were then 45% of the population. They now number only 15%. And the rest of the people, white and mixed, have swamped the continent with a runaway growth rate, which has crowded 475 million people into a land which had only 65 million 90 years ago. I doubt if Latin America's basic social problem is either political oppression or foreign economic imperialism. Both are serious problems, but I suspect it is population pressure that ignites the fires that keep the continent in a permanent state of poverty, instability and erupting revolutions.

How does the church in Latin America, which so largely shaped and dominated the culture in which it now lives, survive its apparent inability to bring justice and a measure of hope into the lives of the people. Should not a 95% Christian continent be doing better than that?

The Roman Catholics were not only there first by about 300 years, and are still so completely dominant that Protestant observers rather smugly tend to lay all the blame on them. After all, 400 million out of a total continental population (including Mexico) of 451 million, claim to be Roman Catholic, compared to only 38 million Protestants (or evangelicals, as Protestants are called south of the border).²⁰ To put it in terms of that global village of 100 families:

Out of the 33 Christian families in the village, 8 are in Latin America. 7 of these are Roman Catholic.
1 of these is Protestant.

But it is as unchristian for Protestants to bash Catholics as for Catholics to persecute Protestants. The anti-catholicism of 40 or so years ago is disappearing, as is Catholic persecution of Latin American Protestants, though instances still occur, especially in just the last few years. We no longer use such pejorative comparisons of North American and Latin American Christianity as the oft-quoted remark, "The Puritans came to America looking for God; the Spanish came looking for gold".

²⁰ See IBMR, 1990, and WCE for 1985 comparison.

It was the then president of this seminary, John Mackay, who returned from a trip through Latin America in the early 1950s and began to urge Protestants to look south in a startlingly different way. He said, "The future of the Gospel in Latin America is in the hands of the Roman Catholics and the Pentecostals." That was Protestant heresy almost in 1950. And when he added insult to injury and praised the Pentecostals, whom mainline Americans were still calling Holy Rollers, and "lunatic fringe", long on emotion but short on theology and intellect, how could the president of Princeton be so naive.

But he was right, of course. Now, forty years later, Catholic renewal and grass roots base communities, on one hand, and Pentecostal growth and vigour, on the other, are so obviously the wave of the foreseeable future there, that there is no way to introduce a study of the third-world churches in Latin America with Presbyterians, Lutherans, Methodists and Baptists. I cannot be fair to Latin American church realities and begin with mainline Protestant denominations.

Roman Catholics. The most important single development in Latin American Christianity in our time is Catholic renewal. It began before the 1960s, but it was the great Catholic Council of Vatican II that gave it momentum, and it reached its peak eight years later at the Conference of Latin Bishops (CELAM) in Medellin, in 1968.

The renewal of Latin American Catholicism began with a rediscovery of the Bible. As early as 1903 Pope Leo XIII established an Institute of Biblical Studies in Rome. Some describe that event as "a ticking time bomb" with a potential to explode spiritual power through a church which for centuries had been comparatively unexposed to open Bible study. Then Vatican II in the '60s flung open the windows for the winds of change. It gave 3rd world bishops a voice and an effective hearing for the first time. In 1968 the Latin American bishops at Medellin, 130 of them, met and delivered what has been called "a platform for Christian revolution". Its three major points were these:

1. An admission of Catholic failure. "For the first time in history the Latin American hierarchy recognized that the continent [had not been Christianized, but] was living in a 'situation of sin'".
2. A recognition of the priority of a 'gospel for the poor'".
3. An approval of liberation theology as the RC theology of mission for Latin America.²¹

But Medellin 1968 was not quite 'a platform for revolution'. Even during the conference they were divided, and at the next Bishops' Conference at Puebla in 1977, the pendulum swung back from revolution toward moderation. A new Pope, John Paul II, warned against political activity and recommended greater support for the pastoral and spiritual functions of the priesthood. But he had seen too much poverty on his trip to Mexico to turn his back on the poor. He expressed doubts about liberation theology, but openly preached a gospel of liberation from poverty.²²

Latin American Catholicism is still divided, with the hierarchy growing more conservative, but with the so-called "base ecclesial communities" (not quite churches and not quite Catholic communes) gathering for prayer and Bible study and local community action, sometimes helped by priests, sometimes criticized by the hierarchy, but still growing. And by any count one makes, Latin America is still Roman Catholic.

The Pentecostals. The Pentecostals are at the other end of the ecclesiastica spectrum from the Catholics. They are the second-most important religious grouping on the continent, but in terms of fast growth they are first. They are the fastest growing segment of Latin American Protestantism, which in itself has shocked that basically Catholic continent with an explosion of evangelical growth in a nominally Catholic land. Here are the statistics: ²³

²¹ See Penny Leroux, in Puebla and Beyond, ed. J. Eagleson and P. Scharfer, p. 11 ff. (Orbis, 1980).

²² *ibid*, pp. 34-37.

²³ Peter Wagner, Look Out, The Pentecostals Are Coming!, p. 25.

In 1900, Latin America had only about	50,000 Protestants.
By the 1930s, their growth had passed the	1,000,000 mark.
In the 1940s, they passed	2,000,000
In the 1950s they reached	5,000,000
By 1973 they had already passed	20,000,000.
in 1990 the number of Protestants was	38,000,000.

In a way, moving from Roman Catholicism in Latin America to the Pentecostalism movement on that continent is like moving from Post-Constantinian Christianity back to the New Testament, from a world of massive Christian unity and political power back to a world where Jesus Christ is risen and present, and God is very near, and the Holy Spirit very active, a world of personal religion, and spiritual ecstasy. But, it must be added, it is also moving out of unity into Christian divisiveness.

This seems to be the Protestant pattern in Latin America. Mainline churches--Methodist, Presbyterian, Baptist--plant the seed faithfully, build the foundations soundly, carry on faithful missionary work for years. But God who works in mysterious ways, proceeds to grant the increase, the church growth, to the Pentecostals.

The largest Protestant denomination south of the border is the Assemblies of God of Brazil but they began as Baptists. In Chile, where Pentecostals also outnumber all other Protestants, they began as Methodists. And the second largest Protestant church in Latin America, the Pentecostal Christian Congregation of Brazil, began as Presbyterian. 90 years ago Pentecostals in Latin America were barely visible on the mainline fringe. Today three out of every four Protestants on the continent are Pentecostal.

Of course they have their weaknesses. I could list five: (i) They are strongest among the poor, but their outlook is middle class. (ii) They "emphasize Christ's lordship, but tend to forget his servanthood". (iii) They often give a higher authority to immediate revelations from the Spirit than to the clear teachings of Scripture. (iv) Their church structure is highly authoritarian, passing down directly from Christ to the pastor, from pastor to his own disciples, and from them to their disciples. They call this

"yoking together".²⁴

But how greatly their strengths outweigh their weaknesses. He is a list of six strengths: (i) Their Christ-centeredness. Unlike traditional Pentecostalism which is "Spirit-centered", Latin charismatics clearly root in Jesus Christ the expressions and power of the Spirit. (ii) Their wide use of the Bible. Like the Reformers they took the Bible away from the priests and opened it to the laity. (iii) Their emphasis on love, not power but love. This explains (iv) their close fellowship in the church, which to them is not organization by a book of order but by a living community. (v) Their ecumenicity, therefore, is not organizational but personal, informal and open to all who have "the experience of the Spirit".²⁵

Christianity in Latin America, if it can learn compassion for the poor from a renewed Roman Catholicism, and commitment and enthusiasm from the refreshing evangelistic winds of Pentecostalism, and the enduring power of an educated evangelical church from the still strong roots of mainline Protestantism--if it can do all this without further tearing apart the Body of Christ, it may yet undo the damage of centuries of Christian mistakes in Latin America and become once more salt and light for the whole continent.

3. ASIA. Asia was the least Christian continent in the world in 1900, statistically speaking, and that has not changed in the last ninety years even though its percentage of Christians to world population has quadrupled, from 1% in 1900 to 4% in 1990. That means that of the 34 Christian "families" in the global village ninety years ago 1900 only 1 was Christian, whereas of 1990's 33

²⁴ Orlando Costas, Lat. Am. Evangelist, Mr/Apr, 1977, p. 10 ff.

²⁵ *ibid.*

families nearly four were Christian.²⁶

The increase is more significant than it looks, for Asia has more people than all four of the other large continents combined--Africa, Latin America, Europe and North America--so that when Asia multiples the number of its Christians by four times, the numerical increase is from 19 million to somewhere between 180 million and a reported 227 million.²⁷ But the proportion of Christians in Asia's huge population of 2 1/2 billion is still low, only about 7%.

A comparison with the growth of other Asian religions is given below in a footnote using five-year old figures from 1985. It shows significant changes, even without the yet more startling recent discoveries of hitherto hidden Christian growth in China.²⁸

²⁶ In 1900 Asia (excluding Oceania) counted 18 m. Christians (WCE); in 1990 the reported number was 227 m. (IBMR Update). But see footnote 8 on p. 8.

²⁷ From 1.4% in 1900 to 4% in 1990. The numerical increase reported in IBMR 1990 was from 18 m. to 223 m. (WCE and IBMR 1990, but the latter figure may be too high, based on higher than average estimates for China. I would, with some hesitation, adjust it downward about 37 m. to 180 m.).

²⁸ The chart below (derived from WCE, pp. 4, 782 f.) excludes Oceania. It numbers adherents (not members) and gives percentages of proportion to the continental population. It does not adequately reflect changes in China since 1976. In comparison to calculations elsewhere in this article I add about 20 m. to the lower 1985 Asia statistics here., and subtract about 30 m. from the higher later estimates. See note 8, p.8. Estimates high or low for China are only educated guesses.

	1900	1985
World population	1,620,000,000	2,514,600,000
" Xn adherents	558,000,000	1,759,000,000
Asia's population	946,053,000	2,773,973,000
Asia's Xn adherents	19,100,000 (2%)	148,000,000* (5.3%)
" Hindus	203,000,000 (21%)	647,567,000 (23.3%)
" Non-religious	42,000 (0%)	618,000,000 (22.2%)
" Muslims	159,223,000 (17%)	557,000,000 (20.0%)
China folk rel.	379,000,000 (40%)	190,000,000 (6.8%)

Compare World Almanac 1990 figures for 1988: World population 2,916 m.; world Christians 1,669. Asia: Population

60% of all the people in the world live in Asia. The second largest country in Asia, India, has nearly as many people, for example, as the two other third world continents, Africa and Latin America, combined.

But the mass of Asia's uncountable population, proportionally reduces the influence of its Christians. Asia's 220 m. Christians are now more than North America's 188 m., but they are like grains of sand scattered across the continent, and there is no comparing the visibility and influence of Christians on the two continents.

Only in five widely separated areas has there emerged a demographically significant concentration of Asian Christians: in Lebanon, the Philippines, Korea, and two provinces of India: Kerala in the southwest, and the tribal states of the Northeast Frontier.

In each of the five, the culture has been significantly shaped by a different Christian pattern. Lebanon, where Christians were first called Christians, and where the majority religion until very recently was Christian, mostly Maronite and Orthodox, is now perhaps only 45% Christian and slipping into self-destruction by warfare between its Christian factions while the Muslims take over the country. The Philippines is about 90% Christian statistically, and massively Catholic. Its 40 m. Christians are the largest concentration of Christians on the Asian continent, and some indication of the church's influence was given by the prominent role of Cardinal Sin in the Aquino revolution.

Kerala, in India, is the traditional location of the mission of St. Thomas, "the apostle to Asia" and today is about 30% Christian. An indication of the pervasive presence of Christianity there is the Maramon gathering of Thomas Christians every summer, the largest regular annual gathering of Christians anywhere in the world. On the platform sitting side by side, a

2,915 m.; Christians 213 m.; Non-religious 687 m.; Hindus 660 m.; Muslims 583 m.; and China folk religions 172 m.

year or so ago, were the district's two members of Parliament, one a St. Thomas Christian, which was to be expected, but the other was the communist member of Parliament. Christians are too numerous, too important and too influential in Kerala for any politician to ignore.

South Korea also is somewhere between 25% and 30% Christian. There it is the Protestants who command the greatest national influence. They now outnumber Korean Buddhists, and within the Christian community outnumber the second largest denomination, Roman Catholicism, about 8 m. to 2 m. In fact Presbyterians alone outnumber Catholics there almost three to one.

Methodism began in England with John Wesley, but the largest single Methodist congregation in the world is not in England; it is in Seoul, Korea, as a visitor from California pointed out ten years ago. Presbyterianism began in Geneva with John Calvin but the largest single Presbyterian church in the world is in Seoul, Korea. And Pentecostalism in its modern form began in Southern California, but the largest single Pentecostal church in the world is also in Seoul, Korea.

But in closing, instead of using Asia as an example of miracles of church growth, which I could so easily do, let me use it in a healthier and more Christian way as a challenge, and as an example of the unfinished nature of the missionary task to reach the whole world for Christ.

Yes, Asia does have its victories of growth and Christian outreach. Revival in Indonesia. The mass movements of India, and the house-church movement in China. The pioneering beginnings of third-world missions in the islands of the Pacific and the radiating vitality of Asian missions around the world.

But despite all the achievements of modern missions there are more non-Christians in Korea today than when my father first landed on that peninsula 100 years ago. Japan may well have a lower percentage of Christians today than in its "Christian century" four hundred years ago. A whole handful of the least Christian countries in the world are in Asia: Mongolia, Bhutan,

North and South Yemen, and Afghanistan. And the three most massive blocs of humanity resistant to Christian mission are all three in Asia: the Muslims of the middle east, the Hindus of India where only about five of the 300 castes have allowed a viable Christian community to emerge, and the still uncounted masses of the Chinese people.

The Lord Buddha was born in Asia, and most of the world's Buddhists live in Asia.

Confucius was born in Asia, and most of the world's Confucianists live in Asia.

Muhammad was born in Asia, and most of the world's Muslims live in Asia.

Our Lord Jesus Christ was born in Asia. But Asia remains the continent most resistant to Him, and least effectively evangelized by His people in the world.

But I cannot stop there. I have spoken too much about mass. Let me mention again Einstein's equation. It speaks of mass and energy and light. The empowering is not in the mass but comes to it. The power, the energy comes from the velocity of light, and Jesus said, "I am the Light", and "Ye shall have power".

Samuel Hugh Moffett
Princeton, NJ
May, 1990

LITERACY INTERNATIONAL

Imagine that 1,000 people lived in a small village and that this village represented all the world's people. The villagers would include:

584 Asians	123 Africans
95 Europeans	84 Latin Americans
55 Soviets	52 North Americans
6 Australians & New Zealanders	

*165 people would speak Mandarin Chinese
86 would speak English
83 would speak Hindi or Urdu
64 would speak Spanish
58 would speak Russian
37 would speak Arabic
507 would speak one of over 200 other languages*



*Half the village's population would be children. Seven teachers would be responsible for their education with a budget of \$159,000 out of the village's total income of just over \$3,000,000. **More than half the adults would be illiterate.***

from "The Written Word" June 1991 (suitable for posting)

Stop, Think, Pray...

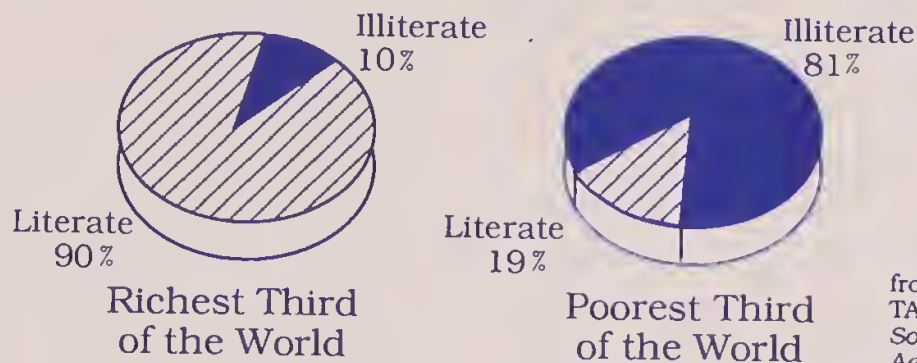


If the world were a village of 1,000 people, the village would have:

- 700 Illiterate people
- 600 Shantytown dwellers
- 500 Hungry persons

from *Lifeline*
CHRISTIAN MISSION

Literacy



from David Barrett,
TASK ONE
Source: *The Hidden Half*,
Aeschliman & Wilson

There are three levels of literacy -- one proposed by statistics, another by institutional standards and still another, deeper level, that of personal meaning.
Lynn Hunter, Canada.

There is great discrepancy in reporting the number of illiterate people in our world today. UNESCO would have us believe that only 38% of the total world population is illiterate. Others state, as above, that 70% of the world is illiterate. We hold to what we believe are conservative estimates that 45 to 55% of the adult world cannot read the Scripture that is printed for 97% of the world's people in their own mother tongue. We also mention that most governments, even our own, pad their literacy figures to make illiteracy appear less than it actually is.

Literacy workers are needed worldwide. Contact us:



Literacy & Evangelism International

1800 S. Jackson Avenue

Tulsa OK 74107

phone 918-585-3626 fax 918-585-3224

(Suitable for posting)

Current Interpretations of Mission:

Introduction

We have looked at two definitions (two clusters of definitions) of "mission".

① the classical 19th c definition as it described "the modern missionary movement" -

The sending of missionaries across geographical or cultural boundaries to preach the good news, the gospel, of Jesus Christ where Christ was not known.

② We checked that against the Biblical picture of mission, in the Old Testament, and the New Testament, coming to its clearest definition in the Great Commission, and its greatest model (aside from Christ) in the Apostle Paul.

We found no contradictions in the two formulas for mission:

Both have an emphasis on crossing boundaries.

Both have an evangelistic priority: "make disciples"

Both emphasized the need to reach the ends of the earth.

Both recognized the need for a continuing work of teaching and nurturing new believers (at least implicit in classic practice of mission).

Both were confident and enthusiastic that their mission was in the will of God.

But there is a ~~different~~ difference in context and in feel between 1st c. and 19th c. missions.

and 19th c. missions.

① ~~Biblical mission as described and practiced was both larger and~~

~~smaller in its~~

① Biblical mission had less of an ^{emphasis} distinction on geographical boundaries. The 19th c. was almost entirely overseas directed -

toward Asia, Africa & Latin America as the non-Christian ends of the earth. Mission in the west, ^{was practiced but was usually called} might be called "evangelism" in recognition ^{of "national missions"} of the fact that even the west ~~had~~ still had people unchurched - but the major work of Christianization had been done, they thought. The great emphasis was on foreign missions. Biblical mission, however, recognized no such arbitrary geographical division of the world into Christendom, and heathendom. The whole world was the object of mission - "beginning in Jerusalem, and including Judaea."

② Biblical mission, therefore, was less tied culturally to one culture. Once the Rubicon had been crossed - with Peter's vision in Acts, and the mission from Africa (Cyrene) & Cyprus to Antioch (how interesting to note that one of the very first of all the Biblical missions was from Africa not to Africa - and that out of the results of that African mission, today we are all called "Christians" - Acts 11: 19-26) - once that watershed in mission was crossed mission had no home base geographically, as ^{the} west ^{had been} was the "home base" for 19th-c. mission. ^{In the 19th c.} Asia, Africa, Europe all were the "home base", and all were the mission field. In the 19th, a touch of cultural, as well as political imperialism ^{Biblical} ~~the~~ ^{missions, on the} ~~other~~ hand came from the imperial oppressors.

③ Biblical missions, also, ^{were} more charismatic than 19th-c. missions. Harrold describes the context + character of this element well: -
 "The whole world and its enveloping atmosphere were filled with death; not only death, but every phase and form of life was ruled by ~~them~~ ^{them}."

a creation of God. To encounter this hell and all its devils
 Christians had command of weapons which were invincible." (p. 131 Mission Exp.)
 Read the Bible accounts of mission - Paul's, Philip's, Peter's - and
 even the early traditions, The Acts of Thomas, for example, - and compare
 them with the classics of the modern missionary movement - Carey, ~~Lincoln~~
 Morrison Judson, Robert Morrison, David Livingstone - and it is
 indeed a different world. The miracles are not there in the
 19th c. The Pentecostals, the charismatics are not even there.
 That movement did not rise until the 20th century.

19th c. changes in the Definition of Missions
~~So is there a ~~change~~~~

So what about 20th century mission. Just as 19th
 century mission was deeply rooted in the Biblical ~~pattern~~ and commission
 to mission, but was not an exact copy of its pattern; so
 in the 20th c., are there changing patterns required of us
 in obedience to our Lord and in the light of the changing times?

x
 Let me single out two extremely fundamental changes in
 the missionary situation that has led to a re-evaluation of former
 descriptions and methods of the Christian world mission. The first
 was the rise of the younger churches, and the second, the rise of
 the ecumenical movement. There is no question that definitions of
 mission have been changed by the two developments. I'll describe

account for Crofton had been neglected. Another was met - particularly
 at the beginning, before the proper infra structure had been prepared - both the
 white and black lay were needed - and when Crofton died, the mission
 was reorganized as a joint African European ~~mission~~ enterprise. (Moul p. 377.)
 It was 20 years before Anglicans consecrated another native bishop -
 a 1912 Vedanayagam Samuel Azariah (1874-1945), "Azariah of Damaskus"
 became the first Indian bishop. At last the ~~friction~~ time was ripe, the methods
 were sound ~~the~~ and the pattern was proved highly successful. For one thing,
 the diocese remained unsegregated. The British missionaries withdrew and
 all clerical work had to work under an Indian bishop (p. 474). And
 Azariah became leader just when a new movement towards Christianity began
 to sweep through the area - a movement which as an Indian he was able
 the way had to lead and guide. For thirty years, in his diocese,
 baptisms averaged 3000 a year.

It is a little more difficult to chart the rise of a
 Protestant church from missionary beginnings. The national maturity
 of Protestant churches are easy to perceive by ^{the} when they have as native independent
^{pastors, bishops,} ~~pastors~~ they have come of age, ^{But of the criteria will vary.} but Presbyterians don't have bishops
 no bishop in the first was the way say, my Scottish covenanting forebears.
 So when ^{can we say that} a Presbyterian church is mature and independent? ~~well~~
 if there is any no ~~Presbyterian~~ Every minister a bishop, we say.
 But church independence hardly can be said to follow upon the induction
 of the first native pastor in further areas. The new pastors are seen,

and interests and purposes, assistants to the missionaries, even though
 they are their teachers in language, ^{religion,} their superiors in zeal and devotion; and
 even ~~also~~ their superiors ^{also} in intellect and ability.

In Presbyterianism the best groups of maturity and independence
 in the proper churches, is not the ~~the~~ emergence of native ministers, and
 bishops, ^{or} native episcopacy - but rather the formation of independent
 presbyteries governed by native ministers and elders. And by this
 system Presbyterianism in general and around the world were a step
 ahead of their Anglican counterparts - though Neill fails to mention that
 the first independent presbytery in China, for example, was that of the Dutch
 beyond that in America ^{in the 1600s} properly made independent from its mother
 presbytery in the U.S. so that it could develop self government by the
 same standard. That was 20 years earlier than the Anglican
 and the first experiment with an indigenous episcopacy in Africa in the 1860s.

But it was only in the 20th century that the movement
 toward ~~an~~ indigenous self-supporting, self-governing, self-propagating
 national churches in Asia, Africa and Latin America finally reached full flood
 and I do not need to belabor the point that there is scarcely a people
 anywhere significant of the world today in which an organized, indigenous
 church ever cannot be found.

What this development has done to mission theory and
 mission development is this - it has caused a questioning or at least

a re-orientation of ~~the~~ one of the basic elements in the Biblical as well as the classic traditional description of missions, namely the element of sending. Traditionally, the mission ~~is~~ the missionary is where there was no church. Now if there is a church there, is not the mission and the missionary out of place.

One of the classic illustrations of the place of the mission even in the 20th century was that it was like a scaffolding - as ^{scaffolding} function ~~was~~ to make possible the ~~erect~~ erection of a building, and the planting and building of which the building is built, the scaffolding comes down, so the mission function is to make possible the planting and building of the church. So, it was often said, when the church is built shouldn't the mission come down - is in this case so here

From mission to church - this was the line of progression in 20th century missions and it not ^{merely} radically altered the accepted definition of missions, it seemed to spell the end of missions

② But at this dangerous point, another significant change in 20th century missionary thinking arose which seemed to re-define the concept of missions for the modern age - at the slight cost of dropping one of the letters from the word: ~~from~~ instead of from ~~mission~~ mission to church; from missions to mission. And this came, not through the use of the younger church, but through development closer to home based the use of the ecumenical movement

... of ... has not yet been heard ...
...
...
... (Pam. Tech. 51)

b) The rise of the ecumenical movement: from missions to mission
About the middle of the 20th century, with the
formation of the World Council of Churches in 1948, ^{emphasizing} ~~with emphasis on~~
world unity, ~~and unity~~ with the Willingen Conference of the Inter-
denominational Council in 1952 which called the church to mission and to unity.
a head set in which sought to find Christian unity not merely
in the unity of the church but equally in the unity of its mission.

Perhaps the head can be traced further back than that: to 1910.
1910. Edinburgh, ^{the World Missionary Conference,} sought that kind of missionary unity in the best
since international & interdenominational cooperation to reach the world
in Christ thru Christian missions. ^{It led to the formation of} 2 structures. ① national conferences for missionary work
1921. The I.M.C. joined at later date (national councils of churches)
1952. The laymans Foreign Missions Society. A swing to the left theologically,
called for cooperation with non Christian religions in the search for fulfillment
of the divine prohibition in personal and social life; and for the creation
of one all embracing missionary agency to replace the many denominational
mission boards.

1952 The Willingen Conference of the IMC stresses the church centered
approach to mission. It was a welcome recognition that mission is not an
option, but an imperative for the church, but it ^{also} led to a blurring of
distinctions - in the phrase 'the Church is mission', which came to
be interpreted as everything the church does is mission.

Oct 21

1967 Confession of 1967 stress on mission of all the Confessions.
"To be recreated to God is to be sent into the world as [God's] reconciling community" (4:31)

MISSION in the CONFESSIONS

The life, death, resurrection and promised coming of Jesus Christ has set the pattern for the church's mission...." (9.32 selected)

Section III and IV of the report of the Synod Executive, the Rev. Dr. Eugene G. Turner, to the Synod Mission Council, 10/22/82

The Synod Assembly, 1982, adopted new mission goals for the next five years. I want to explore with you the possible implications of the goals from the point of view of mission.

The process I am exploring, takes us to portions of the confessions of the Church, the mission purpose of the Synod, and the 1984-1989 adopted goals.

MISSION IN THE CONFESSIONS

I was somewhat surprised to discover that the Confessions of the Church express limited mention about mission as an activity of the Church. Only one speaks of judicatory life and mission - the "Confession of 1967." The Westminster Confession talks about mission from the point of view of personal witness:

"God in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation, sufficient for and adapted to the whole lost race of (mankind), doth freely offer this salvation to all (persons) in the gospel." (6.172)

Then the Westminster Confession goes immediately to the person who is to be affected by the gospel. It says:

"It is the duty and privilege of everyone who hears the gospel immediately to accept its merciful provisions; and they who continue in impenitence and unbelief incur aggravated guilt and perish of their own fault." (6.174)

My only comment is that the fathers, who wrote this, did it at a time when religion was the most powerful force in the social life of the Seventeenth Century. Were that it were true today, our mission challenge would, indeed, be different.

The Confession of 1967 is the strongest on mission, among all the Confessions, as an act of the corporate life of the Church through its various judicatories. It clearly calls the whole Church to a mission of reconciliation to, and in, the world:

"To be reconciled to God is to be sent into the world as (God's) reconciling community. ... the church ... is entrusted with God's message of reconciliation ... Christ has called the church to this mission and given it the gift of the Holy Spirit ... " (9.31 selected)

The Confession says:

"Each member is the church in the world, endowed by the Spirit ... responsible for the integrity of his (her) witness ..." (9.38 selected)

Then the Confession of 1967 identifies the mission intention of the institution of the Church:

"The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. ... Every church order must be open to such reformation as may be required to make it a more effective instrument of the mission of reconciliation." (9.40 selected)

The Confession of 1967 makes the session, presbytery, synod and General Assembly instruments of mission. The Synod adopted a mission purpose which states its understanding of what are Synod's mission intentions:

"We in the Synod of the Northeast derive our mission from the record of God's activity in the world as shared with us in the Holy Scriptures, and shaped by our predecessors in the Presbyterian tradition.

"Our Synod is a basic unit of mission itself. That mission is to demonstrate within the Synod the reality of the new life which has broken in on all humanity in the life and death and resurrection of Jesus Christ.

"In Him, we accept the challenge of demonstrating His power to bring Good News to the poor, release of captives to those who are bound, and freedom to the oppressed." (Isaiah 61:1-2; Luke 4:18 RSV)

"Our Synod is called to work toward unity among our Presbyteries and congregations in cooperation with the General Assembly so that all units of mission reflect the oneness we have in Jesus Christ.

"Our Synod is in mission as we facilitate the flow of information among our Presbyteries: as we listen and respond to one another's concerns, as we communicate and interpret policies and programs of the Church from one level to another, and as we provide research and consultative services."

1984 - 1989

ADOPTED GOALS OF SYNOD

3. The Church thus orders its life as an institution with a constitution, government, ⁵⁴ officers, finances, etc. These are instruments of mission, not ends in themselves... " [9:40

1954-55 - The double emphasis on church unity, and the identification of church and mission ~~led to~~

Theologically, the double emphasis on church unity, and the identification of church and mission (i.e. "the church is mission") was reinforced by a school of theologians in World Council of Churches circles who produced a missiological concept called the missio dei (Mission of God) theory of mission: ^{This} ~~is~~ "missio dei".

Oct. 14, '62

1. It traced mission not to the Christ of the NT but to the deeper unity of the one God.

2. It described mission as 'God engaging the local church as a partner in his work in the world' (Manfred Lang, and 110 of Hamburgs Secretary of Missionary Service, in his doctoral dissertation, 1964 Anwalt der Welt: 243 Theologie der Mission, Stuttgart: Kreuz Verlag, 1968). The church herself is mission.

3. It described the Gospel as evangelium: there is deep unity between evangelization and work of service. All that the church does is gospel and mission - and wherever it performs this service, there the Kingdom of God is coming (See Verkuyl, p. 52 f.) Mission becomes a 'cooperative enterprise' (the phrase is Lang's) between God and the church.

4. It criticized the old structure of missions (denominational or voluntary) as betraying the unity of the missio dei - ecumenical circles dropped the 's' from missions, and began to speak and write of 'mission'. The International Bureau of Missions, in April 1969 significantly changed its name from the I.B.M. to International Mission. The slogan became: from Missions to Mission.

II. The Reaction & this Shift in Definition. ^{in the debate over the merger of the I.A.C. we} ⁵⁶
Reaping as early as 1955, when opposition first surfaced to
what we might call "missionary missions" ^{theological & a spiritual mission in mission} - reaction has been growing.
10 years later - open opposition ^{was attempted to carry this simplistic identification of mission to that of an ideology - the late 1960s: kind of a} ^{mission after}
We return. ^{the question we raised once before. I think the question, suppose the 1960s in}
"In all apostles? Are all prophets? Are all teachers?" The answer he looks for is ^{15 70s}
(1 Cor 12:29)

And without some such Pauline recognition of the diversity of functioning in
the church, all the vitality is squeezed out of our missions by the
unmilitant, impermeable, bureaucratic concept of the church's "mission".
If everything is mission, the ~~concept~~ of mission loses all identity, and worse
yet loses all its sense of urgency. ~~If someone is a missionary, pretty soon no one~~
That's human nature, as the Chinese long ago recognized. There is a Chinese proverb (quoted by Kane, p 21): "If
2 men feed a horse, it will lose weight; if two men keep a boat, it will soon leak" If every one is a missionary,
pretty soon no one is.

As Bishop Leslie Newbigin warned ~~in~~ 20 years ago,
"When we speak of 'the mission of the church' we mean everything
that the church is sent into the world to do - preaching the Gospel,
healing the sick, caring for the poor, teaching the children, improving
international and interracial relations, attacking injustice - all of this and
more can rightly be included in the phrase 'the Mission of the Church'"

"But within this totality there is a ~~border~~ narrower concern
which we usually speak of as 'missions' L Hoekstra makes the difference
between what Newbigin calls "mission of the church" & "missions" more vividly
describing it ^{in terms of} ~~as~~ "the winds of change.. [blowing] the 's' right off the word 'missions' -
(The UCC + the demise of Evangelism, p. 27) .. "This is a narrower concern," to return
to Newbigin, "which we usually speak of as 'missions'. Let us, without being too
repeated, describe the narrower concern by saying: 'it is the concern that in the
places where there are no Christians there should be Christians'" (~~Hoekstra~~ p 276, quoting
Newbigin, Mission and Mission Christianity Today Aug. 1, 1960 p 23).

And Hoekstra proceeds to underline the significance of this perceived difference between "mission" and "missions" by quoting Peter Wagner. (Fostering in Mission Strategy, Chicago, Moody, 1971, ^{p. 54}): "The phrase the church is mission is more dangerous than it might first appear. It reflects a subtle but ~~widely~~ widespread shift in emphasis from making disciples as the top-priority missionary goal to simply doing good works in the world".

Later we will have to look more deeply into this difference ~~between~~ between a broader and narrower definition of mission. My point here is simply that if everything the church does is mission, then there is no ^{validity} point in making a distinction (as the title of this course does) between mission and ecumenics. So in a sense, we have already opted for a narrower definition of mission. In our minds, at least, we have put the "s" back on mission. Mission and Ecumenics.

~~But not to narrow a definition:~~ which was part of an address to give at the 1972 GA of the UPCA, Leslie Newkirk's 1960 article "Mission and Missions" is important. Why not simply talk about the total Mission of the Church?, he asks. And answers his own question in two reasons:

① First, it is possible to take other words beside Mission and use them in the same way. It is equally true to say "The Church is Service (diakonia)" or "The Church is Evangelism" or "The Church is worship." But when you have done so you have destroyed any possibility of dividing up the different functions in the economy of the Church for the practical purpose of its day-to-day life."

~~1. The Reaction~~

~~But a reaction has set in~~

(2) And second, "any progress in thought and action depends on being able to discern and state both the relation between things and the distinction between things. Or to put it another way, it depends upon being able of looking at one thing at a time without thereby falling into the illusion of thinking that it is the only thing that exists."

"Now it is my plea that if ecumenicity is not to mean the Christianity without its cutting edge, one of our needs today is to identify and distinguish the specific foreign missionary task within the total Mission of the Church..

Newbigin then makes four important statements about that aspect of the Mission of the Church - ~~the~~ what we used to call foreign missions before we got sensitive about the word "foreign".

① First, "it is the task of making Christ known as Lord and Saviour among those who do not know Him, to the ends of the earth.

② Second, "this task is not the whole of the Church's Mission, but it is an essential part of it.

③ Third, "it is essential because the confession that Jesus Christ is Lord of All, and that His coming is the end of history for the whole human race, requires as its practical implicate the endeavor to make this faith known to the ends of the earth.

④ And fourth, "the home base of this foreign missionary enterprise is discernible

in the Church as a whole. Every Church in the world, however small or weak,

is engaged in the foreign missionary enterprise. No Church adequately

exists which does not have a missionary dimension in its life.

The Danish ~~monocentric~~ scholar, Johannes Argaard, prof. of missions and economics at Aarhus Univ. represents the new wave of European thinking about missions.

"We are all accustomed to 'the gradual change in missionary thinking', where the term missio is less and less equated with the activities of missionaries and mission societies, while more and more attention is given to historical developments, to questions about history, and eschatology and to the act of God, the missio Dei in history' (quoting from Notes, A Thing in Concept (June 1970, p 31). We are also accustomed to the idea that mission is 'a dimension of the being of the church,' not primarily 'a series of recruiting actions in separate missionary enterprises' (ibid) [In fact, he ~~says~~ ^{explains}]

We are so accustomed by now to this thinking that some of us have started to disbelieve it' [!]

See also Breckinridge notes on the Meaning of Mission (Aug), SKM 1967 pp 31 ff. in Missio Dei

That was the turning point in continental approach to mission - a turning away from mission to pluralism in mission activity, A return from "mission" to "missions". Aarhus agrees that there is a "plurality of God's missions" to his world; that the Commission is one, but the missions are many. "That God's mission to mankind as manifold belongs to the heart of the matter." (pp. 15-16).

The Bible does not speak of one mission of God - the "missions" of God would be the better term, says Argaard, - missions through the Son, through the Holy Spirit, through the apostles (1 Cor. 12:11). So also today. A singular mission tends to make everything secular part of God's mission, or to restrict mission to only what the church does. But with a plurality of missions - we can see missions taking place everywhere - in and out of the church, missions to Paris from Asia, missions to Africa from Africa. "They never become our missions; they remain God's missions. They take place when we do not plan them, and when we plan them they may even never happen." (Argaard 1967, p 20).

~~A subject of your own choosing (as approved by the professor)~~

~~The word "mission" is one, but is composed of many one "missions" - which is a resolution of the problem ~~of~~ of terminology which I rather like~~

~~In conclusion~~ To conclude this discussion of the semantic problem

[We have been discussing ~~one of the confusing semantic problems of terminology~~ that confuses much recent writing about the missionary imperative - the problem of whether it should ^{it} be called "mission" or "missions"; Is it ~~mission~~ "missio Dei", or "missiones Dei" (missions of the Father, Son & Holy Spirit); or it missio Dei et missiones ecclesiae (the mission of God and the missions of the Church). - Perhaps the best solution - I won't argue with any one who prefers another solution - is simply to accept

① the unity of the Godhead and ^{God's} eternal purpose in mission to the world - that purpose is ~~the~~ ~~salvation~~ of the total salvation - He is "not willing that any should perish, but that all should reach repentance." (II Pet. 3:9). In that sense there is only one mission.

② But that one mission is composed of many missions. The missions of the Trinity. There is a difference between the work of the Father, and of the Son and of the Holy Spirit. And there are the missions of the Church: One reason I like to speak of "missions" rather than "mission" is that by so doing I can be more even-handed in recognizing the full importance of all the different varieties of the missionary outreach into the world, and can do justice to each indispensable part of the church's world mission.

60

It allows for organizational flexibility in mission - church and parachurch agencies, ecclesiastical missions and voluntary societies for mission - and is a grand opponent monolithic bureaucracy in mission. It also allows for the variety of gifts and ministries which the practical work of effective missionary outreach has always required. There are evangelistic missions in the mission, and medical and educational - and social action. All have their place - and each has its own priority.

But is there any one priority that is uppermost. There was a time when most Christian believed that evangelism was the only priority.

John Stott (The Mission in Modern World, p. 16) writes of a certain R.N. Cust who argued in 1888 ~~that~~ against frittering away missionary money on education + schools. Missionary money, he said, "was collected for the purpose of converting a soul, not sharpening an intellect". Cf. CMA in Vietnam.

Today we know better. After the distortions in the opposite direction - as when the apostle of the Social Gospel Movement, Walter Rauschenbush, accepted modernization of society ^{not conversion of the individual} as the goal of the gospel and declared in 1912 "could look at the world of 1912 and declare with satisfaction 'The largest and hardest part of the work of Christianizing the social order has been done'" (Christianizing the Social Order, p. 124).

The social order Christianized in 1912? Then what brought on ^{the} World War I in 1914? ~~But~~ Uppsala 1968 was still trying hard in 1968 - Unfortunately, the only Christian priority that came through clearly out of the Uppsala Assembly was still "Christianizing the social order": social justice through reconstruction. It is an important priority, but it is not the only one.

The priorities of mission are still evangelism + social action. Both. If either is first it is evangelism. First among equals. But let's not let either one without the other and call it mission. There is nothing quite so complex as both evangelism and

1. Social Action as a means to evangelism. Deyer of ney pins
 2. Social Action as a manifestation of evangelism. Barmick (Soc. of Miss.).
 "If good works are visible preaching, then they are expected a return; but if good works are visible living, then they are 'expected' with in return." (Luk 6.35) Stott - p 27
 3. Social Action as a parting of evangelism
 An Shih.
 J. Mark Davis.
-

and social action as to confuse them in definition or to separate them in practice.
 The church's mission is missions - missions at home, here on the 6th continent yes - but only 6% of the world's population lives in North America. If ~~missions~~ the call to missions is a call to reach the unreached, and to some where the need is greatest, the weight of grants in missions ~~will~~ ^{must} fall beyond our immediate needs. ~~and~~ It is still a call to "go into all the world."

Remember Borden of Yale: -

Evangelism: first among equals

By Samuel Hugh Moffett

THE New Testament uses the word *evangelize* in what seems to be a shockingly narrow sense. A whole cluster of verbs, actually, is used to describe evangelism: "preaching the word" (Acts 8:4), "heralding the kingdom" (Luke 9:2), "proclaiming the good news" (Luke 4:18, 8:1). But in essence, what all these words describe is simply the telling of the good news (the Gospel) that Jesus the Messiah is the saving King. Evangelism was the announcement of Christ's kingdom. It was more than an announcement. It was also an invitation to enter that kingdom, by faith and with repentance.

Evangelism, therefore, is not the whole of the Christian mission. It is only a part of the mission. Jesus and the disciples did many other things besides announce the kingdom and invite response. Evangelism is not worship or sacraments. "Christ did not send me to baptize but to evangelize," said Paul (1 Cor. 1:17).

And it is not church growth or

church planting. The planting and growth of the church are surely goals of evangelism and its hoped-for results. But evangelism does not always produce a church or more members for it.

Neither is evangelism confined to apologetics. Paul says, "We try to persuade" (2 Cor. 5:11), but insists that he was sent to tell the good news "without using the language of human wisdom" (1 Cor. 1:17, 20).

Finally, evangelism in the New Testament was not confused with Christian service, or Christian action and protest against the world's injustices. A revealing and disturbing incident in the Book of Acts tells how Greek-speaking Jews among the early Christians rose as a minority group to complain of discrimination in the distribution of funds. The reply of the apostles seems almost callously narrow: "We cannot neglect the preaching of God's word to handle finances" (Acts 6:1, 2 TEV). Of course, they did immediately proceed to do something about the injustice. But they did not call it evangelism.

In the context of the kingdom, however, the evangelistic proclamation was never so narrow that it became isolated from the immediate pressing needs of the poor, the imprisoned, the blind and the oppressed. Here I am reminded of Korean evangelism. I asked a pastor in the Philadelphia area why his church was growing so fast. "When Koreans come in," he replied, "first I get them jobs; I teach them some English; I help them when they get in trouble with their supervisors. I invite them to church. And then I preach to them the Gospel." That is putting evangelism into context.

But if there is anything worse than taking the text out of context, it

is taking the context without the text. Just as Christ's salvation is never to be isolated from the immediate, real needs of the people, neither is it to be identified with those present needs. When Jesus quoted the Old Testament about "good news to the poor" and "freedom for the oppressed," He did so on His own terms. His salvation is not Old Testament *shalom*, and His kingdom is not Israel.

There is nothing quite so crippling to both evangelism and social action as to confuse them in definition or to separate them in practice. Our evangelists sometimes seem to be calling us to accept the King without His kingdom; while our prophets, just as narrow in their own way, seem to be trying to build the kingdom without the saving King.

Leading partner

There was a time when most Christians believed that evangelism was the only priority. They were wrong. Then the Church swung too far the other way. The only Christian priority that came through clearly out of the Uppsala Assembly of the World Council of Churches in 1968, for example, was social justice through reconstruction. That, too, is an important priority. But it is not the only one. And when Uppsala made it the only clear mission of the Church, the result was a disaster. In trying to speak to the world, the WCC almost lost the Church.

Four years later, the Nairobi Assembly valiantly tried to restore the balance, and did much to repair the damage: "Christ mediates God's new covenant through both salva-

Dr. Samuel H. Moffett was born and raised by missionary parents in Korea. After obtaining degrees at Wheaton College, Moody Bible Institute, Princeton Theological Seminary and Yale University, he returned as a missionary to serve first in China and then in Korea, where he is the dean of the graduate school of the Presbyterian Seminary in Seoul. A theologian and historian, Moffett has written several books and is presently completing a full-scale history of Christianity in Asia. By birth and by identification, he is a genuine voice from the Third World. This column is excerpted from a full-position paper with the permission of the author.

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tion and service. Christians are called to engage in both evangelism and social action," it declared (Official Report of the Fifth Assembly, p. 43). But that was not enough. What the Church needs for the future in mission is more than balance. It needs momentum. Not an uneasy truce between faith and works, but a partnership.

Now in most practical, working partnerships, there must be a leading partner, a "first among equals," or nothing gets done. Which should be the leading partner in mission? Evangelism or social action?

I submit that what makes the Christian mission different from other commendable and sincere attempts to improve the human condition is this: In the Christian mission our vertical relationship to God comes first. Our horizontal relationship to our neighbor is "like unto it," and is just as indispensable, but it is still second. The leading partner is evangelism.

This is not to exalt the proclamation at the expense of Christian action. They belong together. But it does insist that, while without the accompanying deeds the good news is scarcely credible, without the word the news is not even comprehensible! Have you ever tried to watch the news on TV with the sound turned off? Besides, the real good news is not what we in our benevolence do for others, but what God has done for us all in Christ. Evangelism, as has been said, is one beggar telling another where to find bread.

The supreme task of the Church, then, now and for the future, is evangelism. It was the supreme task for the Church of the New Testament. It was also set forth as the supreme challenge facing the World

Council of Churches at its founding in 1948. "If an ecumenical movement," wrote Bishop Stephen Neill in the preparatory papers, "is not primarily a strategy of worldwide evangelism, then it is nothing but an interesting academic exercise."

Half the world unreached

The determining factor in developing evangelistic strategies, I believe, is that evangelism moves always in the direction of the unreached. "Those without the Gospel" is what the Presbyterian Program Agency's excellent planning paper calls them. "More than one-half of the world's people are still without the simplest knowledge of the good news of God's saving love in Jesus Christ," it points out. There is no greater challenge to evangelism in mission than that.

In this connection it may be useful to note that for general strategic evangelistic planning, some missiologists suggest as a rule of thumb that "a group of people are classified as unreached if less than 20 percent claim or are considered to be Christian." Christians are rightly concerned about the grievous imbalances of wealth and food and freedom in the world. What about the most devastating unbalance of all: the unequal distribution of the light of the knowledge of God in Jesus Christ?

I am not overly addicted to statistics. But what does it say about a "six-continent approach to evangelism," for example, to find that most of our church mission funds still go to ourselves on the sixth continent, which is between 70-percent and 80-percent at least

nominally Christian? Africa, however, is perhaps 40-percent Christian by the same rough and imprecise standards. And Asia, which holds more than one-half of all the people in the world, is only 3-percent to 4-percent even nominally Christian.

In the next ten years, the number of non-Christians which will be added to the population of Asia will be greater than the entire present population of the United States multiplied almost three times (650 million, compared to 220 million). Treating all six continents as equals for strategic purposes is a selfish distortion of the evangelistic realities in the world.

One last thought. There is an unexpected bonus to keeping the definition of evangelism simple. It means that anyone can get into the act. One of the happiest lessons I ever learned about evangelism came not from a professional evangelist, but from a watermelon vendor.

It was in a Korean village, and my wife came up to ask him how much a watermelon cost. He was so surprised at finding a long-nosed foreigner who spoke Korean that at first he was struck dumb. He even forgot to tell her the price. There was something more important he wanted to say. He asked, "Are you a Christian?" And when she replied, "Yes," he smiled all over. "Oh, I'm so glad," he said, "because if you weren't, I was going to tell you how much you are missing."

If more of us were so happy about what we have found in the Lord Jesus Christ that we couldn't wait to tell those who have not found Him how much they are missing, we would need to worry no longer about the future of evangelism. □

Where did it come from? Latin American Liberation Theologies arose among predominantly Roman Catholic Latin American pastors and theologians dissatisfied with the traditional posture of the Church in the light of the exploitation, poverty, and repression which characterized the underdeveloped nations of that area. It represents a critical reflection on the commitment of Christians to the struggles of justice for the oppressed in the light of Scripture and the teachings of the Church. It draws upon, but moves beyond the stance of the Roman Catholic Church adopted in Vatican II, European Political Theologies and the Theology of Hope as well as utilizing the social sciences in a Marxist framework as a working hypothesis. It reached fruition at the conference of Latin American Bishops in Medellin, Colombia, in 1968. It has since spread throughout Latin America and into the rest of the Third World. It constitutes the stance of a significant minority within the Roman Catholic Church and is becoming the controlling theological posture within the World Council of Churches. I personally believe it will constitute of the major challenge to evangelical theology for the remainder of the 20th century.

Who are its leading proponents? PROPHET: Rubem Alvez; HISTORIAN: Enrique Dussel; THEOLOGIAN: Gustavo Gutierrez; APOLOGIST: Hugo Assman. Other key Roman Catholic leaders include Juan Luis Segundo (hermeneutics and theology); Jose Miranda (hermeneutics); Segundo Galilea (pastoral theology); Leonard Boff (Christology); Jon Sobrino (Christology) and Rafael Avila (Biblical Studies). Key Protestant contributors include Jose Miguez Bonino, Emilio Castro, and Mortimer Arias. All are Methodist World Statesmen from Latin America's southern cone. They have evangelical backgrounds and were trained in the early 1950's at the Buenos Aires Graduate School of Theology. Other leading figures are Julio Santa Ana, Sergi Croatto, and Federico Pugura.

What are the distinguishing features?

- A. Robert McAfee Brown states that "We can distinguish at least six overlapping emphases that characterize 'the view from below' and differentiate it from the theology with which most of us have been familiar:" 1) a different starting point: the poor; 2) a different interlocutor: the nonperson, 3) a different set of tools: the social sciences, 4) a different analysis: the reality of conflict, 5) a different mode of engagement: praxis, 6) a different theology: the second act.
- B. Harvie Conn describes the emerging consensus as: 1) Theology's orientation: the liberation of the oppressed, 2) Theology's domain: the concrete situation as context, 3) Theology's method: reflection on praxis, 4) Theology's new partner: the social sciences, 5) Theology's mission: the hermeneutic of suspicion and hope.

What are its deficiencies? A) The immanence of God swallows up his transcendence, B) A divinizing of humanity through a misreading of Matthew 25, C) A shallow, extrinsic view of human sin at the personal level, D) A blurring of the line between Church and World, E) A too uncritical alliance with Marxism, F) A tendency toward universalism, G) A waffling on Biblical Authority coupled with a situational hermeneutic, H) A neglect of the Holy Spirit.

What is its value? A) It challenges us to unite orthodoxy with orthopraxy, B) It unmasks ideological commitments which color our reading of Scripture, C) It exposes the insipidness of neutrality, D) It draws attention to neglected themes in Scripture, i.e. oppression of the poor, E) It faces squarely the issues of hurting people, F) It challenges us to contextualize theology, G) It reminds us of multiplied impact of sin through unjust social structures, H) It affirms the positive relationship between God's Kingdom and man's historical undertaking.

In short, we must have the courage to stand with the theologians of liberation in those times which are faithful to Biblical revelation and congruent with the vision of a just and humane society while at the same time opposing any truncation or reductionism of the faith which would divert the church from the centrality of its mission to disciple the nations.

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CONTEMPORARY EVANGELICAL THEOLOGY OF MISSION: An Overview

Where is it found? A widely representative contemporary evangelical theology of mission is found in the Wheaton Declaration (1966), the Frankfurt Declaration (1970) and, especially, the Lausanne Covenant (1974).

What is the Evangelical view of Mission? Mission is evangelism and service across cultural barriers intended to bring men and women to a knowledge of the Saviour and to persuade them to believe on Him and become His followers in the fellowship of the Church. Today's supreme task is the multiplication of the congregations among all the people groups on Planet Earth.

What does it teach? A) The Glory of God, the ultimate personal reality, as the chief end of humans; B) the uniqueness and universality of the Lord Jesus Christ; C) the inspiration, truthfulness and normative authority of the Scriptures; D) the ultimate eschatological reality of sin, salvation, and eternal punishment; E) the personal ministry of the Holy Spirit; F) the prioritization of evangelization over socio-political involvement; G) the church as Christ's Body, the Household of God.

What are its deficiencies? A) Weak ecclesiology due to excessive individualism; B) polarization between evangelism and social action; C) Until recently, a lack of emphasis on the Kingdom as a key theological category; D) eschatological fragmentation.

What are its values? A) Historic continuity with the theological position which gave birth to and sustained the modern missionary movements for 200 years; B) A commitment to the whole of Scripture; C) Clarity of terminology.

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WORLD MISSIONS TODAY

My mentor in doctoral studies at Yale, Prof. Kenneth Scott Latourette wrote three thick volumes on what he called "the great century in Christian missions", the 19th. But halfway through the 20th century, writing in 1945, he wondered how to describe it for a final volume. World War II had just ended. He finally decided to describe 20th century missions, up to the half century at least, as "Advance Through Storm". He was quite sure of the last word "Storm", but he was not sure whether by the end of the century we would still be able to call it "Advance".

I wish he had lived to find that he was right. The 19th century was not the end of foreign missions. If anything the missionary movement is stronger, better supported, and more global than it was 100 years ago when the century began.

The 19th century, the great century (1792-1900), did not begin as a "great century". For Protestants, at least, it began so small it was not even noticed. It began with a tiny ripple--with William Carey, a shoemaker whose wife apparently even read or write--she signed the wedding license with an X. A shoemaker with two books and a Bible, on the pietist fringe of Christian England. A Baptist! Not even an Anglican, much less a Presbyterian.

But unlike the tiny ripple that sent Carey to India at the beginning of the 19th century, the 20th century started with a tidal wave. A tidal wave traveling west to east and north to south building up into a great one-directional movement of missionary advance with what seemed to be irresistible force--a thousand new missionaries a year for a while, crashing across the coasts of continents as tidal waves do, sweeping, breaking all before them it seemed at least for the first teen years of the new 20th century, up to the great World Missionary Conference at Edinburgh in 1910.

Then the picture begins to change. The great wave of missions begins to break up on the rocks, as tidal waves do. It hits World War I in 1914, and for the first time millions of non-Christians see Christian missionary countries fighting against other Christian missionary countries. But it survives the war and regroups for a second great Missionary Conference, Jerusalem 1928. (My father was a delegate to both the Edinburgh and Jerusalem Conferences.).

But Jerusalem 1928 was not so confident as Edinburgh 1910 about missionary advance. Indian and Chinese and African Christians from enthusiastic young mission churches were puzzled when they saw Christian leaders from their mother churches in the West argue heatedly with one another on what the missionary

20th Century Missions

movement is all about. It was the first hint of a theological revolution that seemed to many to threaten to cut the nerve of missions, that began to ask are we so sure that we should try to convert people from their own ancient religions? The next year the financial support of mission was hit hard by the Great Depression. And in stunning succession there followed another World War and atheistic revolutions one after another, first Russia, then China, which proved more threatening to Christian missions than any world war had ever been. By the middle of the 20th century the advance of this new communist missionary faith had stripped away about one third of the whole population of the earth from free contact with Christian missions.

So how can I say, as I will today, that the missionary movement is alive and well and growing stronger every year?

Well, at least it is getting bigger. Catholic missions outnumber Protestants in mission. 9 out of 10 of the top ten countries sending out foreign missionaries are Catholic. Little Catholic Ireland, in proportion to its population, sends 15 times as many career missionaries out across the world as huge, Protestant America.

The good news about Protestant missions is that contrary to the general impression, the number of overseas North America is not declining. It continues to leap upward. In 1960 there were 29,400 missionaries from America overseas; in 1990 there were 71,000. (41% were short termers, but factoring in no. of years served the increase is still phenomenal.

The bad news is that none of this increase in 1990 can be credited to mainline Protestant churches. The statistics were ominous. WCC-related ecumenically denominationl mission agencies lost 50% of their missionary personnel in just 20 years from 1970-1990. Numbers is not everything, as they say, but losing half of our missionary force in just 20 years is nothing to boast about.

But I have some better news for you. Stephen Neill (In the 20th century,

convert them; they already have such beautiful old religions of their own.

So as I said last Sunday, people began to think that the day of the missionary was over. BUT IT WASN'T. Today let me tell you the good news about 20th century missions.

First, it turned out to be stormy, yes, but it was also the story of the great advance. Stephen Neill, in his History of Christian Missions (1964) reminds us that only three religions "have been always and essentially missionary--Buddhism, Christianity and Islam". Buddhism, he says is declining despite sporadic revivals and its effective influence does not extend beyond East Asia. Islam, despite vast oil wealth, is not expanding except by population increase in the Middle East [and token growth among blacks in the United States]. Christian missions alone, he says, are worldwide and growing.

I am not sure that American Christians quite realize how much their missionaries accomplished in the last 100 years. If I were to ask you to name the largest Protestant Churches in the 3rd world, how many of the top fifteen could you name?

15 Largest Protestant Denominations in the 3rd World

1. 3-self Church, China. 15 m. (United)
 2. Assemblies of God, Brazil. 14 m. (Pent.)
 3. Church of Christ, Zaire. 5.4 m. (United)
 4. Aglipay Church, Philippines. 1.4 m. (Indep.)
1. 3-Self Church of China (U.15m), 2. Assemblies of God, Brazil (P. 14m). 3. Church of Christ, Zaire (FU. 5.4m). 5. Kimbanguist Church, Zaire (I. 5m), 6. Aglipay Church, Philippines (I. 4.8m), 7. Anglic. Church, Nigeria (4.5m), 8. Congregations Crista, Brazil (P. 3.1m). 9. Dutch Reformed Churches, S. Africa (R. 3.1m). 10. God Is Love Church, Brazil (P. 2.7 m). 11. Batak [Lutheran] Church, Indonesia (L. 2.5m). 12. S. African Methodist (M. 2.5m). 13. Hapdong Presbyterian, Korea (R. 2.1m). 14. Tonghap Presbyterian (R. 2m) 15. Manalista Ch. of Christ (I. 1.7m).
- [5 Pentecostal, 4 Presbyterian, 4 Independent, 3 Anglican, 3 Lutheran, 3 United, 3 Baptist, 2 Methodist
[Cf. Evangelical German 29m; UK Anglican 23m; US S Bapt. 22m

But let me focus this hour on the largest: the Three-Self Church in China, which is the only organized Protestant denomination in Communist China. Its Catholic counterpart is the Catholic Patriotic Association in China.

When people talk about the end of the missionary era, I think how wrong they were about the church in China. They thought both the missionary movement and the Chinese church would be destroyed by the Chinese revolution. They were wrong.

Four times in history the door to China has been opened to the gospel, and four times it was closed, and the Christian faith declared dead or dying in that great land. Four

failures:

1. Nestorian I (635-906 AD). Alopen & the T'ang dynasty.
2. Nestorian II (1200-1368). Nestorians, R.C, & the Mongols.
3. The Jesuits (1552-1773) Ricci & Rites Controversy.

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The Twentieth Century

But now we must close the books on the 19th century in Missouri. Its history has been made. 20th century history is history not yet quite completely made, and what its final shape will be no one yet knows. Contemporary history does not easily fit the patterns of analysis of ^{objective} historical surveys, such as is the nature of this course. But we must in closing take at least one ~~tentative~~ brief and tantalizing look at the shape of 20th century Missouri as ~~it~~ ^{they} unfolds before our eyes.

Latourette closes his 7-volume history of the expansion of Christianity with a final volume ~~called~~ named "Advance Through Storm: AD 1914 and After". And in the updated reprint of the set by Harper & Row, the editor, Ralph Winter adds a chapter on the period 1945-1969 entitled "The 25 Unbelievable Years". It ~~is~~ ^{is} indeed, in Missouri, a century of almost unbelievable storms, and equally astonishing advances.

Is there any chronological outline into which we can fit the ebb & flow of these 83 years? Can we separate periods of advance from periods of storm in the 20th c.? Not really. Latourette is correct in naming the era, not "Advance and Storm", but "Advance through Storm", and for every advance there have been contradictory signs of decline. We can make an argument, perhaps for three periods.

- ① 1900-1928. The "Edinburgh" period - a continuation of 19th century missions, up to the Great Depression. Edinburgh 1910 the model.
- ② 1928-1968. The "Jerusalem" period: Rethinking missions. The end of imperialism; experiments in ecumenicity. The liberal critique of ~~the~~ traditional missions. The rise of the younger churches.
- ③ 1968- The present period: Rethinking missions rethought. The resurgence of evangelical missions + decline of the "mainline" Third-world missions + the "browning" of world Christianity. The search for a new consensus. Nairobi, Melbourne + Pattaya.

But no chronological outline like this is really satisfactory. None of the labels quite fit the pigeonholes. So it would be wiser simply to note the elements of storm and advance in the 20th century not in chronological order - history isn't that well-ordered - but rather as a sequence pattern of ongoing, concomitant + still unresolved tensions.

I. First, the storms: —

① The external storms are obvious. All in one unpushed century we have suffered 2 world wars, a whole series of depressions and economic ~~shocks~~ earthquakes, and a succession of religious revolutions ranging from the rise of religionless secularism to the spread of anti-religious communism. This was a combination of disasters and changes that shook both the Christian and non-Christian worlds out of the comfortable, 200-year-old enlightenment belief in the ~~to~~ inevitable progress of a civilized world. In the process, it ~~shook~~ took some of the 19th c. triumphalism out of Christian missions. In contrast to the 19th c. hopes of the SVM, the 20th Christian ~~century~~ ^{generations} seemed nearer to losing the world than to evangelizing it.

② Even more serious was a weakening of missionary motivation within the Christian church itself. The 19th century didn't need to ask why they had missionaries. In the great missionary Conference at Edinburgh in 1910, the need was still axiomatic. And the mission was simple and dangerous and overwhelmingly urgent. It was as simple as the command of Christ, and as urgent as life and death. For millions upon millions were dying without

Christ. Every second saw more souls slipping into a Christless sterility. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that, the Church in the first decades of the 20th c. was still exploding in the form of the missionary movement, as it had in the 19th in a race against time and ~~sterility~~ against the devil and all the powers of darkness for the greatest of all prizes, the eternal salvation of the human soul.

Then came a day of the shaking of the foundations. The old certainties were denied or at least queried. ~~The Jews~~ No one seemed sure of anything eternal any more. So the challenge changed. The Jerusalem Conference of the International Missionary Council in 1928 said: "Our fathers were impressed with honor that men should die without Christ; we are equally impressed with honor that they should live without Christ." It was a shift of balance, really, more than a denial — a strategic withdrawal to what they considered a firmer base for mission. Millions upon millions are living in poverty and faith. No one can deny that. No one

has ever given them a chance. No one has helped them to the life abundant that Jesus came to give them. It was a challenge to a future in history, not in eternity - a future without hunger and without hate, without sickness and without tears, where all men are brothers and the nations shall study war no more. So the Church went forth ^{in mission} to build the Kingdom in this world, as once it had gone forth to evangelize the world into eternity.

But the doubts have struck again. The Kingdom is no nearer, it would appear, than the evangelizing of the world. There is more hunger, more war, more poverty, more danger, more disease, more tears in the 20th c. than in the 19th. Is all our ~~mission~~ Christian mission a business in a square cage, ^a running and getting nowhere, a storm without a sea. That at least is the story of one side at least of 20th c. missions. In ^{about} all the major missionary societies that came out of the great century of missions, the 19th, there has been a sharp decline in both missionary personnel and financial support for missions in the 20th century. This became apparent in the 1930s, and by the 1960s had completely altered the 19th c. balance between mainline church missions, and the voluntary mission societies.

The Advance

But don't let me close this course in the shadows.

That was a distorted picture of 20th century missions I gave you.

It was all "storm" and no "advance" - but ~~is~~ in fact the true

picture is "Advance th^{rough} storm" - and there has ^{been}, as Ralph Winter

points out in his "25 Unbelievable Years", ed as ^{David Barnett's} ~~the~~ new 1982

World Christian Encyclopedia comes in ~~over~~ 1000 heavy pages of

statistics, incredible progress made th^{rough} heavy ^{stormy} seas in the

world Christian missions of these ~~57~~ ⁵⁷ 20th c. years.

1. The numerical advance in the expansion of Christianity in the 20th c.

~~it~~ has been almost unbelievable. Look at ^{the first} chart in the W. Chr. Enc. (p. 3)

	In the year 1000	there were 50 million	in the world	= (18.7% of pop.)
(500 yrs later)	In the year 1500	there were 81 million	- (a gain of 30 million)	= (19%) "
(300 yrs later)	In the year 1800	there were 208 million	- (a gain of 127 m.)	= (23%) "
(100 yrs later)	In the year 1900	there were 558 m.	- (a gain of 350 m.)	= (34.4%) "
(80 yrs later)	In the year 1980	there were 1,433 m.	- (a gain of 875 m.)	(32.8%) "
(87 yrs later)	In the year 1987	there were 1,646 m.	- (a gain of 1,088 m)	= 32.9% of pop.

2.

2. But even more significant is the increase in the number of Christians in the third world in the 20th century. Much of the increase in that first table can be explained away as biological increase - the population increase in what is called the "Christian" west.

But the third world was outside the Christian world: yet

at the beginning of the ~~19th~~ ^{in all the ~~third~~ ^{third} world} century there were \times 87 million Xns.
 in 1980 there were \times 685 million Xns. (increase about 600 m.)
 in 1987 there were \times 823 " " (update)

[If Latin America is excluded, the growth is even more startling]

Asia + Africa	in 1900	had	52.5 million Xns	
Asia + Africa	in 1980	"	257 million	(5 1/2 times increase)
	1987		421.5	(8 times increase)

3. And in some way still more significant is the rise of the third-world churches. In what the 20th century has given us is not simply a ~~laudable~~ remarkable and laudable sprinkling of Christian converts over the surface of the earth - but a world-wide family of Christians - a church that is truly global for the first time in history.

At the beginning of the modern missionary movement in the 18th c., except for the Orthodox in Ethiopia and the Catholics in the

Philippines - only ⁱⁿ the white western countries of so-called Christendom were there churches of any significant size and effectiveness. ~~Only in the 20th century of mission~~ The church had lost its color. Only in the 20th century of missions was the variegated color of health restored to the world church.

In 1980 once more, ^{for the first time in} ~~after about~~ more than 13 centuries, ~~did~~ the color of the Christians was no longer predominantly white.

It is, as it should be ² black (14%), ¹⁴ brown (12%), ³ grey (0.2%), red (3%), ¹ tan (11%), ¹ white (47%) and yellow (7%). The

sign of the rainbow has been given back to the Christian church.

(14) A related advance: the collapse of political colonialism 1945 - 99.5% western dominated
1970 - 99.5% indep.

(4) Moreover, contrary to some public opinion, there are more missionaries at work overseas in the 20th c. than ever before in history. The day of the missionary is not over, whatever you may hear to the contrary. Mainline church missionaries may be declining - as in the VPCUSA which ~~was~~ has only one foreign missionary today for every 4 it had only 10 years ago - but thanks to the vitality of the voluntary societies and faith missions. And whereas, ^{in the 1920s at} ~~at~~ the height of what we still called 19th c. missions in the 1920s -

There were ^{some} 30,000 ^{Protestant} North American missionaries overseas at a time when foreign missions was considered to be at its greatest height in the last 60 years when ^{most churches thought} ~~we thought~~ it was declining, ~~the number~~ ^{has} dangerously declining, actually the number ~~of~~ has almost tripled, from 30,000 to between 80 and 90,000. (Mission Handbook, 12th ed 1954, p 24).

And best of all, it is no longer a one-way street. The fastest-growing segment of that missionary force comes not from the west, but from the churches of the 3rd world. ~~But~~ Only ten years ago we ~~could speak only of 3,000~~ ^{spoke with some surprise} were surprised and delighted to find that there were 3,000 3rd-world missionaries sent out by what we called "the younger churches". Today there are at least 15,000 — a five-fold increase in ten years. And now — 20,000 (Not an increase, perhaps, so much as a re-discovery).

As Larry Keyes in his new book on 3rd world missions — (1983) Wm Carey writes, "No longer is Nigeria just a country that receives missionaries; it is a missionary sending country as well. Nor is Brazil only a nation that receives N. American missionaries, but a nation that sends missionaries to the uttermost parts of the earth..." (p. 3).

If for no other reason than the astonishing emergence of this new partnership in mission between the traditional older churches, and the younger vital churches of the 3rd world — the 20th c. may yet prove to be as much a "great century in missions" as the 20th.

5. But one last sobering reflection and serious challenge.

Amidst ~~the gloom of~~ Beset by the gloom of the storms that have shaken the ^{20th c} missionary enterprise, and the excitement of growth and advance despite the storms, most of the church has forgotten that there are still unreachd frontiers.

Three-fourths of the world is still non-Christian.

"One half of the ~~globe~~ [population of the globe] lives in areas presently untouched by any gospel witness.

6 countries are less than 1% of 1% Christian - and the three great almost impenetrable blocs to Xn witness - the Chinese, Hindu and Muslim worlds - are still relatively untouched by Christian mission. There are more non-Xn in Korea today than in 1890.

And we are still crippled by our early 20th c. polarization - the separation of evangelism from science.

2/3 of the world is underfed and undermanned.
Most of the world is still poor and oppressed.

If the day of day of the missionary is really over, as some say, there is not much hope. But if every generation ^{could only} take on its own that old slogan of the Student Volunteers, rightly understood - as "The Evangelization ~~of the world~~ of the good news ~~to~~ the World in This generation" - then instead of our present discouragements, we could say with Abraham Judson - "the future is as bright as the promises of God" -

and with Hudson Taylor

"If there were more of that intense distress for souls that leads to tears, we should more frequently see the results we desire." And "How much of the precious time and strength of our Lord was spent in conferring temporal blessings on the poor, the afflicted and the needy. Such ministrations, proceeding from right motives, cannot be lost. They are God-like; they are Christlike."

(H. Bronnhall, Hudson Taylor, The Man Who Relied God. Phil. 0119, 1930 p 91)

So - "Go ye into all the world - and make disciples!"

The day of the missionary will never be over - not until
the end of time. (H. Bronnhall, Hudson Ta

isolated, apolitical Protestant Korean Christian community.⁴³

But an unanticipated result of Japanese persecution, offsetting the temporary public loss of many non-communicant adherents, was a stiffening of the spine among communicant Christians. And for the western missionaries it may have been a blessing in disguise. A whole nation, as it turned out, discovered that the westerners were its friends; and that the Korean Christians were national patriots not denationalized converts. Bonds between mission and church were strengthened. The Great 1919 Independence Movement failed. Korea would not gain its freedom for another quarter of a century. But within a year the church began another leap forward.

In 1920, at the end of the decade of decline, the figures record 153,149 Presbyterians of whom 65,321 were communicants; 90,000 Catholics; and about 54,641 Methodists of whom 17,781 were communicants.

thousand years of Korea's independence. A year later the Conspiracy Case of 1911-1913, in which false charges of an assassination attempt on the life of the Japanese Governor General, turned the anger of the conquerors primarily against Christians, and Christian students and missionary teachers in particular. The charges failed in court,⁴⁴ but succeeded politically and widened into an assault against the growing

⁴³ Samuel Hugh Moffett, "The Independence Movement and the Missionaries", in Transactions of the Royal Asiatic Society, Korea Brancey, (Seoul), vol. 54 (1979), 13-32). On the movement itself, see Frank Baldwin, "The March First Movement...", (Ph.D. dissertation, Columbia University, N.Y., 1969, and the standard work in Korean, History of the Korean Independence Movement (Hankuk Tongnip Undong-sa, 5 vols. (Seoul: National History Compilation Committee, 1965-1970).

⁴⁴ The Korea Conspiracy Trial: Full Report of the Proceeding by the Japan Chronicle, 2 vols., (Japan Chronicle, 1912-1913). 45, 52, 136 and passim.

independent Christian school system.

In 1911 an Imperial Rescript on Education brought all education under the control of the Japanese government. In 1913 medical requirements were amended making it difficult for missionary physicians to obtain licenses to practice. In 1915 edicts extended state authority into control of all religions and the schools related to them. Christian schools were presented with a ten-year deadline to meet new requirements which forbade the teaching of religion as a curricular subject. To anxious Christians it seemed that the Bible, central in the whole structure of the churches' school systems, was about to be forced out of the schools. Only with difficulty did the missions negotiate some softening of the blow, but the damage had been done. In 1910 Korea had had more students in Christian schools than in Government schools; eight years later in 1918 the number in government schools outstripped that in Christian schools three to one.⁴⁵

Out of such controversies and mounting attacks on national integrity and religious freedom, early in 1919 there suddenly exploded a massive outpouring of public protest against Japanese imperialism. It is generally referred to as the March 1st Korean Independence Movement.

Up to that point, from 1900 to 1919, a spreading "wildfire" of church growth had become increasingly visible from the frozen Yalu in the north to Korea's southern, the sun-bathed isle of Chejudo. Unlike much of the rest of Asia in that period in Korea growth was fastest among the Protestants. In thirty years (1883-1914) Korean Protestants had increased from a little

⁴⁵ A. W. Wasson, Church Growth in Korea, (New York: International Missionary Council, 1934), 91-93.

unorganized house group of less than 20 members in a country village, to a total of just under 200,000 adherents spreading out across the entire country.⁴⁶ By 1910, despite a full century headstart, the Catholics found themselves outnumbered. Ten years later in 1920, despite a temporary slowing of the Protestant growth rate under Japanese colonialist pressures, there were more than two Korean Protestant Christians for every Roman Catholic.⁴⁷

Here is a comparison of Catholic and Protestant growth in Korea in this period:

	<u>Catholic</u> adherents	<u>Protestant</u> adherents	[communicants]
1883	12,035		[9]
1890	17,577	265	[109]
1895			[368]
1900	42,441	18,081	
1905			[14,252]
1910	73,517	167,352	
1914		196,389	[76,825]
1920	90,000	215,032	⁴⁸

⁴⁶ The Christian Movement in the Japanese Empire, 1915, "Korea Statistics, 1914), end papers. The statistics for the two largest Korean Protestant denominations were:

196,389 total adherents: 142,904 Presbyterian, 53,485 Methodist
 76,825 full communicant members: 59,875 Presb., 16,949 Meth.
 394 missionaries (incl. 131 wives and 110 single women): 262 Presbyterian, and 132 Methodist.
 128 ordained Korean pastors: 89 Presbyterian, 39 Methodist.
 722 unordained evangelists and Bible women: 471 Presbyterian and 251 Methodist.

⁴⁷ The chart below compares Catholic and Protestant growth, 1883-1920:

⁴⁸ These statistics are compiled from many sources, including Marlon Nelson, "A Critique of Korean Church Growth (1774-1989)", in Acts Theological Journal, vol. 4 (1991), 86; and The Christian Movement in the Japanese Empire, 1915, end papers. The figures for 1895 are either 246 or 73 Presbyterian communicants and 122 Methodists; for the year 1905, 11,036 Presbyterians and 3,216 Mmethodists; for 1914 46,493 Presbyterians and 16,937 Methodists plus a few other Protestant groups by then. (See Shearer, Wildfire, 223 and Stokes, "History of Methodist Missions in

1922		277,377	[112,059]	⁴⁹
1927	113,325	⁵⁰		

The old religions. For the next 80 years Protestantism would begin to replace Korea's ancient faiths, Buddhism, Confucianism and Shamanism, as the most powerful religious influence in the nation. Protestants approached the massive cultural barrier represented by Korea's traditional religions with a complex blending of sensitive adaptation to selective elements of Korean traditional culture, and firm opposition to elements deemed contrary to the New Testament Christian norm. Missionaries lived in Korean-style homes; itinerated widely in country villages; adopted a Korean name for the God of the Bible, and translated the Scriptures not into Chinese characters but used Korea's own phonetic alphabet which had been abandoned by the upper classes as "fit only for women and children".

In apparent conflict with such adaptations, however, was a parallel mission policy not so accommodating toward Korea's old religions. It rejected them all as pagan.⁵¹ Nevertheless the missions were flexible enough to discern bridges of accommodation where such were Biblically and theologically justified. As actually practiced this uneasy tension between condemnation and adaptation promoted growth. Like Confucianists they respected learning. "Wherever I plant a church," said one missionary, "I want to start a school."⁵² Like Buddhists Christians sought purity and promised a future life. Like

Korea", 179, xi, xiii, xv).

⁴⁹ Wprld Missionary Atlas, Beach & Fahs, (NY: 1925), 98 f.

⁵⁰ Missiones Catholicae...Statistica...ad 1927, (Rome: 1930), 182 f.

⁵¹ See Kenneth Wells, "Korean Syncretism and Theologies of Interreligious Encounter: The Contribution of Kyoung Jae Kim", in Asia Journal of Theology, (Bangalore, India), vol 12, no. 1 (April, 1998), 57 f., 65

⁵² S. A. Moffett,

shamanists they accepted without secular doubt a world of spirits beyond this world of matter.

Critics have accused the missionaries of being as authoritarian as Confucianists, and as superstitious as Buddhists and shamanists. But the fact is that because they so firmly insisted that their converts should be different, they triggered a cultural revolution. Christian missions became a major factor in the modernizing of Korea. For the young, they battled for education for all, rich and poor, royal and butcher, men and women. For women they were liberators from Confucian patriarchy. And at several critical turning points Christians were brave enough to stand up against their government, even while it was still Korean.

Second Rapid Growth, 1920-1925. Only a year after the brutal suppression of the Independence Movement, missionaries and Christians launched a Forward Movement, touched off by a revival led by a healer turned Presbyterian evangelist, the Rev. Kim Ik-Doo. Methodists enthusiastically cooperated. The leading Methodist pastor, J. S. Ryang reported that optimism in the church was "growing day and night like bamboo shoots". In four years, by 1924, the number of Methodist church buildings more than doubled. Membership climbed as the revivals brought in new converts, and the Japanese, sobered by the international response to its brutal suppression of the Independence Movement, took steps toward more toleration. Viscount Saito, the new Governor-General introduced rigorous political reforms to correct past Japanese mistakes. The combination of a renewal of national pride through the Independence Movement, the Forward Movement revival in the churches, and gentler Japanese government control, produced four or five years of renewed growth in the church.

In 1925 the statistics reported were: 195,827 Presbyterians of whom 84,500 were communicants; 64,742 Methodists of whom 22,946 were communicants.

Second Decline, 1925-1930.

In 1931, looking back, a missionary wrote, "A feeling of discouragement has settled down on many of our Korean brethren. (KMF, '31, 36) The principal reasons for their distress were Japanese colonial oppression and economic hardship. But there were glimmers of sunlight. Sunday schools enrolled a record 254,000 pupils, which represented an increase of more than 100% since 1922. (KMF, '31, 37)

In 1930, the figures were: 137, 729 (64,437 communicants) N. Presbyterians; 61,691 Methodists (22,056). (KMF '31, p. 183; cf. Stokes, xi-xv)

Third Advance, 1930-1940. It may not be quite correct to call the ten years from 1930 to 1940 an advance. Already the shadows of what became the second World War were darkening Korea. In 1932 Japanese military imperialism crossed the border into Manchuria. Its goal was dangerously broad--not just China, the largest country in the world, but all Asia, the largest continent. In Korea, the church situation escalated from repression into persecution.

In 1940, the last year until 1955 when statistics again began to seem reasonable, the figures were: 305,402 Presbyterians in 3,203 churches and meeting places, of whom 134,894 were communicants (a decline of nearly 10,000 since 1935) (Shearer, 225 f.); and 61,509 Methodists of whom 20,382 were communicants (a gain of about 1,500 communicants since 1935) (KMF '40, p. 68) were communicants

Third Decline, 1940-1953. "The years between liberation and the Red invasion [1945-1950] were "the best chance [for evangelism] in the history of Christianity in Korea.. an

amazing golden opportunity..." wrote H. H. Underwood in 1951.⁵³ There was without doubt a short exuberant leap forward in South Korea immediately after the Japanese surrender in 1945. Thousands of Korean Christians poured south out of the north. But the north was now beyond contact and a communist regime was brutally hunting down Christians there where once they had been most numerous.

South Korea was free but plagued by political turmoil. The election of a Methodist as first President of the Republic in 1948 was cause for Christians to celebrate. It was a symbol of the strength of Korean Christians under persecution; but even more it was a sign that the Christian community had achieved sufficient mass to warrant national recognition as a force to be reckoned with politically. The national election of 1950 sent more than 40 Christians to the Republic's Legislative Assembly, one in five of the 200 in a lawmaking body which neither fully supported Syngman Rhee's political constituency nor endorsed his enemies.⁵⁴

But there were danger signals surfacing in the churches. Most emotionally charged was the widening gap between "collaborators", those who had compromised with the Japanese colonialists particularly on the issue of Christian attendance at shinto shrines, and "confessors", those who steadfastly refused to participate in what they considered emperor worship and risked martyrdom. A second fissure was theological. The largest Protestant community, the Presbyterians, found itself divided by a split between two quarreling theological seminaries, one more liberal, the other conservative.

⁵³ Horace H. Underwood, "Tragedy and Faith in Korea", (NY: Friendship Press, 1951), 52.

⁵⁴ Presb. USA Bd. Foreign Missions, Annual Report, 1951, 19.

It is futile to try to measure church growth in this troubled period. Statistics cannot measure chaos. An estimate for 1950 is 250,000 Catholics and 600,000 Protestants on the eve of invasion, a total Christian community of about 750,000.

Then came the invasion. 900 Protestant pastors were among the refugees. In the northern capital, Pyenyang, which for half a century had been the center of the most rapid growth, missionaries who followed the 40-day UN advance to the north discovered that 80% of the pastors had disappeared.

But not even the communist invasion prevented an overall Christian advance in South Korea by the end of the Korea War.

A comparison of differing growth rates within the Korean Christian community raises another question. Why has the growth become so unevenly distributed among the major church groups? This chart highlights some of the disparities:⁵⁵

⁵⁵ Figures adapted from M. Nelson in Acts Theological Journal, (Seoul, 1991), p. 86, with 1994 update from 1995 Hankuk Chongkyo Yonkam, (Seoul, 1995); and further adaptations from Annual Reports of Presbyterian, Catholic and Methodist missions; Roy Shearer, Wildfire: Church Growth in Korea, (Eerdman's, 1966); A. W. Wasson, Church Growth in Korea, (IMC, 1934); Gabriel Gap-Soo Lee, Sociology of Conversions...in Korea, (Ph.D. diss. U. of Michigan, 1963); and H. Rhodes, History of the Korea Mission,

	<u>1900</u>	<u>1940</u>	<u>1950</u>	<u>1980</u>	<u>1994*</u>
<u>Catholic</u>	42,400	150,000	257,668	1,321,000	3,294,000
<u>Protestant</u>	18,081	372,000	600,000	5,809,000	15,055,000

<u>[Presbyterian]</u>	12,599	280,000		2,679,401	8,000,000
<u>[Methodist]</u>	5,667	61,509		733,975	1,313,035

Numbers of course are not the defining sign of growth in the church. Measuring the church's strength by size is a little like diagnosing a man's health by his height. Numbers are, however, the most measurable sign, and they are important indications of a potential for influencing a whole national culture.

Perhaps it will be better simply to stipulate that Christianity has grown astonishingly in Korea, and go on to the more significant question: not how many Korean Christians, but why so many in only one century? Reduce the latest claimed figures by 10% or even by 20% and the total would still be astonishing.⁵⁶]

- | | |
|---------------------------------|---------------------------|
| 1. Rapid growth, 1895-1910 | 6. Third decline, 1940-54 |
| 2. Declining growth, 1910-1919 | (Then, in South Korea) |
| 3. Second rapid growth, 1920-25 | 7. Rapid advance, 1954-90 |
| 4. Second decline, 1925-30 | 8. Slowdown 1990- |
| 5. Third advance, 1930-40 | |

[transfer to chap 21: The missionaries, and particularly the Presbyterians, credited much of the rapid growth to their timely adoption of a mission policy called the Nevius Plan in 1890,

Presbyterian [Northern], (Seoul: 1934). 1940 figure for Korean Presbyterians estimated by doubling the number of communicants reported (Presb. USA Bd. F.M., 1940, p. 150).

⁵⁶ In dealing with reported figures of church membership a disclaimer is always wise. With some respected exceptions, ecclesiastical statistics tend to be "soft" statistics.

before their own methods had crystallized. Though commonly described as the "3-self policy" the Korea missionaries placed greater emphasis upon a more basic element: a nationwide network of annual Bible classes, fed by regular Bible teaching in the congregations. The Bible was their standard for mission policy and, more importantly for the life and theology of the church. It produced an independent self-governing Korean Presbyterian church in 1907, with a financially self-supporting body of church members, and an enthusiasm for Christian witness that was contagious and accredited by a life-style to match. It also raised the literacy levels of the nation, for to be Biblical, Christians had to learn to read.

Whether or not the Nevius Method was a key factor in the growth can be debated, but it does not seem a coincidence that the only denomination to adopt it formally and practice it conscientiously soon became the largest. By 1910 the reported figures for adherents stood at: 140,158 Presbyterians, 73,517 Catholics, and 70,525 Methodists.

But many Protestants believed that there was an even more important factor for the growth in this period. That was the great Korean revival of 1907/8. Observers compared its "extraordinary manifestations of power" to the 18th century Wesley revivals. Rapid growth had already begun before the revival but in the five revival years from 1903 to 1908 church membership increased fourfold. True, two years after the revival growth noticeably slowed. But it was the revival that gave the church a spiritual cleansing and a unity that prepared it for the ordeals of a harsh colonialism.

Fourth Rapid Advance, 1955-1990. After two crippling wars, the destruction of the capital, Seoul, and the trauma of losing half the country to the communists, in 1955 what was left in South Korea of Korea's three largest Christian communities (Presbyterian, Catholic and Methodist) was said to be: 521,660 total adherents of whom 103,594 were adult communicants in 2,048 churches and meeting places. (NP Mission Min., '55, p. 111). A year later, as reported in 1957, the total number of Protestant adherents numbered 1,288,583, of whom 574,262 (45%) were Presbyterian; 246,927 (19%) were Methodist; and 101,758 (8%) were Evangelical Korean or Holiness (OMS), the latter marking the beginning of a strong interdenominational and theologically conservative movement in Korea which, with the similarly conservative Presbyterian majority would completely dominate Korean Protestantism numerically by the end of the century.

From that time on, Protestant and Catholic church growth in Korea has resembled a runaway bull market on Wall Street, though it stretches the figures to claim that it "nearly doubles" every ten years. For Protestants the estimates are: 600,000 in 1950; 1,257,428 in 1960; 2,197,336 in 1970; 5,809,417 in 1980; and over 10,000,000 in 1990. For Catholics: 257,000 in 1950; 365,968 in 1960; 1,321,293 in 1980; and 2,613,267 in 1989. (Nelson, '91) 86.

Let me close this first draft with a summary of some reasons for growth and decline, which I am still revising:

I. Socio-political:

Social upheaval.
Government oppression
Nationalism
War
Inter-religious relations
Ratio of Xns to population
Industrialization
Urbanization

II Mission factors:

Priority on evangelism
Three self-principles.
Bible classes
Liberation of women
Theological consensus
Biblical moral standards
Education and schools
Medical mission

- . Active social compassion
- Number of missionaries

III. The Korean initiative.

- Lay evangelism
- Clergy leadership in the church
- The church as training for national leadership
- Revival enthusiasm
- Eagerness for education
- Prayer
- Stewardship (tithing)
- Student activism
- Church schism

Some of these deserve brief further mention:

Church Schism. Protestant schisms which emerged in the 1950s exploded in the 80s and 90s. There are now about 130 different Protestant denominations in Korea. 90 of them are Presbyterian; 10 are Methodist. But growth continued. As Yale's Prof. Latourette once remarked, "Schism is not an unforgivable sin--except to bishops." Division did promote growth short term. But perhaps a plateau has been reached. Since 1990 statistical growth among Protestants, except for Pentecostals, seems to be slowing. In the long term, schism, combined with the corrosive effects of affluence may be exacting its toll. ⁵⁷ At least some

⁵⁷ The larger Protestant denominations in 1994 according to the 1995 Chongkyo Yonkam (Korean Religion Yearbook) were:

Presbyterian, <u>Hapdong</u>	2,158,597	(conservative)
Presbyterian, <u>Tonghap</u>	2,093,967	(ecumenical conservative)
Methodist, United	1,277,177	
Presbyterian, <u>Hapd.Posu</u>	769,344	(fundamentalist)
Baptist, <u>Kidok</u>	702,000	
Korean Evangelical (OMS)	700,000	
Reformed Presbyterian	633,620	(conservative)
<u>Koryu</u> Presbyterian	363,620	(Calvinist)
ROK Presbyterian	340,500	(liberal)

of the reported growth in all the schisms seems due more to competitive roll-padding than to true advance. And long term schism can rob evangelism of its credibility and lead to decline.

Numbers of members and missionaries. Studies show that in the early stages, a larger number of missionaries often, but not always, correlates with growth. In later stages, a larger number of converts is more important than a large number of missionaries.

Concluding Very Unscientific Postscript.

Statistics will never convince me that I have found the secret of church growth in Korea. Nor will any array of social factors, though there is a wealth of evidence that the social and political context profoundly affects both church growth and decline. ~~But~~ I think I learned more about the growth, at least, growth from two churches, and one missionary, than from anywhere else, so I close very unscientifically with selective anecdotal impressions.

The first church is Younknak Presbyterian in Seoul, long considered the largest Presbyterian congregation in the world. But what impressed me was that its goal was not growth. Its goal was world mission. It began with 17 refugees, penniless, in 1847. It grew to a membership in the 80s of 60,000, but its pastor kept telling his members, "We're large enough. Why don't some of you off like bees and start new churches. And they did-- all over the world. More than 350 new churches, from Los Angeles to Chile, from Africa to Berlin. MISSION

The second is the Myung-Song Presbyterian Church in Seoul.

Pentecostal, Yoido

247,984

It began about 25 years ago with 30 or 40 members. He came through Princeton about 10 years ago and told me he had started with 30 members, and now had 15,000. But I couldn't remember him. "I wasn't a very good student," he said. Then I began to remember and agreed. "And I'm not a very good preacher," he added. I doubted that, but asked, "Then what made your church grow?" And he just said very simply, "I pray; I pray a lot". Two years he came through again. Now his church has 30,000, members, and his whole church prays. All Korean churches have day-break prayers every weekday; his has two. 5,000 come for the 4:30 a.m. service; and another 5,000 at 5:30. PRAYER

Then there's the missionary. When Korean Christians celebrated a hundred years of Protestant missions in 1934, a delegation from America asked one of the missionaries, What made the church grow? His answer was as simple as that of the Korean pastor. He said, "For 50 years we have held up before the people the Word of God, and the Holy Spirit did the rest." BIBLE STUDY

The Apostle Paul put it best of all: "I planted, Apollos watered, but God gave the increase." It's not academic; it's very unscientific; but I don't think I can put it any better.

- Samuel Hugh Moffett
Princeton, Sept. 15, 1997

s moffett. kor-stat.1ec

Korean Church Statistics

Largest denominational groups:

	<u>Bodies</u>	<u>Members</u>	<u>Churches</u>	<u>Ministers</u>
Presbyterians	(90)	9,814,343	33,443	37,219
Roman Catholic	(1)	3,294,597	982	2,257
Methodist	(6)	1,530,843	5,010	6,845
Baptist	(6)	981,007	2,235	1,914
Korean Evangel., OMS	(2)	884,670	3,224	2,532
Pentecostal	(8)	501,070	1,055	1,155

Largest Protestant denominations:

Presbyterian, Hapdong	2,158,597	5,447	6,069
Presbyterian, Tonghap (PCK)	2,093,967	5,390	6,174
Korea Methodist	1,277,967	4,114	4,974
Presbyterian, Conserv. Hapdong	769,344	1,292	803
Korea Baptist	702,000	1,800	1,650
Korea Evangelical (OMS)	700,227	2,405	1,828
Presbyterian, Reformed	633,620	2,005	3,831
Presbyterian, Koryo	426,152	1,635	1,828*
Presbyterian, Christ (ROK)	340,500	1,379	1,573
Presbyterian, North/South	310,000	213	215*
Presbyterian, Orthodox Hapdong	266,621	1,487	1,430
Korea Jesus Assemblies of God	247,984	252	164
Great God Presbyterian	209,383	1,066	1,187
Korea Evangelical, Jesus	184,443	819	704
etc.....			

Other Protestant

Seventh Day Adventist	143,058		
Salvation Army	103,860		
Anglican	78,000		
Lutheran	6,579		
True Jesus Church	3,186		

Greek Orthodox

2,000

Fringe Protestant

[World Christian Unfication Ch].	550,000	5,022	1,216
Jehovah's Witnesses	78,092		
Mormons (Latter Day Saints)	68,000		

TOTAL PROTESTANT COMMUNITY

15,055,000

TOTAL ROMAN CATHOLIC COMMUNITY

3,294,451

TOTAL KOREAN CHRISTIAN COMMUNITY

18,349,451

✓ TOTAL

WORLD CHRISTIAN STATISTICS, 1998 (+or-)

<u>The WORLD</u>	<u>Population</u>	<u>Christians</u>	<u>% of pop.</u>
	5,929.8 m	1,966 m	33.2%

ASIA (new)	3209 m	286 m	
EUROPE/RUS	805 m	531 m	
AFRICA	558 m	329 m	
Latin Amer	493 m	461 m	
North Amer	284 m	223 m	

Rank by no. of Christians

1. Europe/Rus	531 m.
2. Latin Amer	461 m
3. Africa	329 m
4. Asia	286 m
5. North Amer	223 m

Rank by Xn % of pop.

1. Latin America	89%
2. North America	71%
3. Europe (& Russ)	66%
4. Africa	48%
5. Asia (excl. Rus)	6.5%

ASIAN CHRISTIAN STATISTICSRank by number of Christians in country

1. Philippines	65.5 m. affil.;	27 m. memb.	92% of	69m. pop.
2. China	40-60 m.	30 m.	6.1%	1200m.
3. India	31 m.	17 m.	3 %	929m.
4. Indonesia	24 m.	11 m.	19 %	193m.
5. S. Korea	15-18 m.	7 m.	35 %	45m.
6. Vietnam	6.1 m.	4 m.	8 %	73m.
7. Burma (Myonm)	2.7 m.	1 m.	6 %	47m.
8. Taiwan	1.6 m.	0.5 m.	7.5 %	21m.
9. Japan	1.5 m.	0.8 m.	1.2 %	125m.
10. Lebanon	1.1 m.	0.6 m.	36 %	3m

LARGEST PROTESTANT DENOMINATIONS IN THE THIRD WORLD

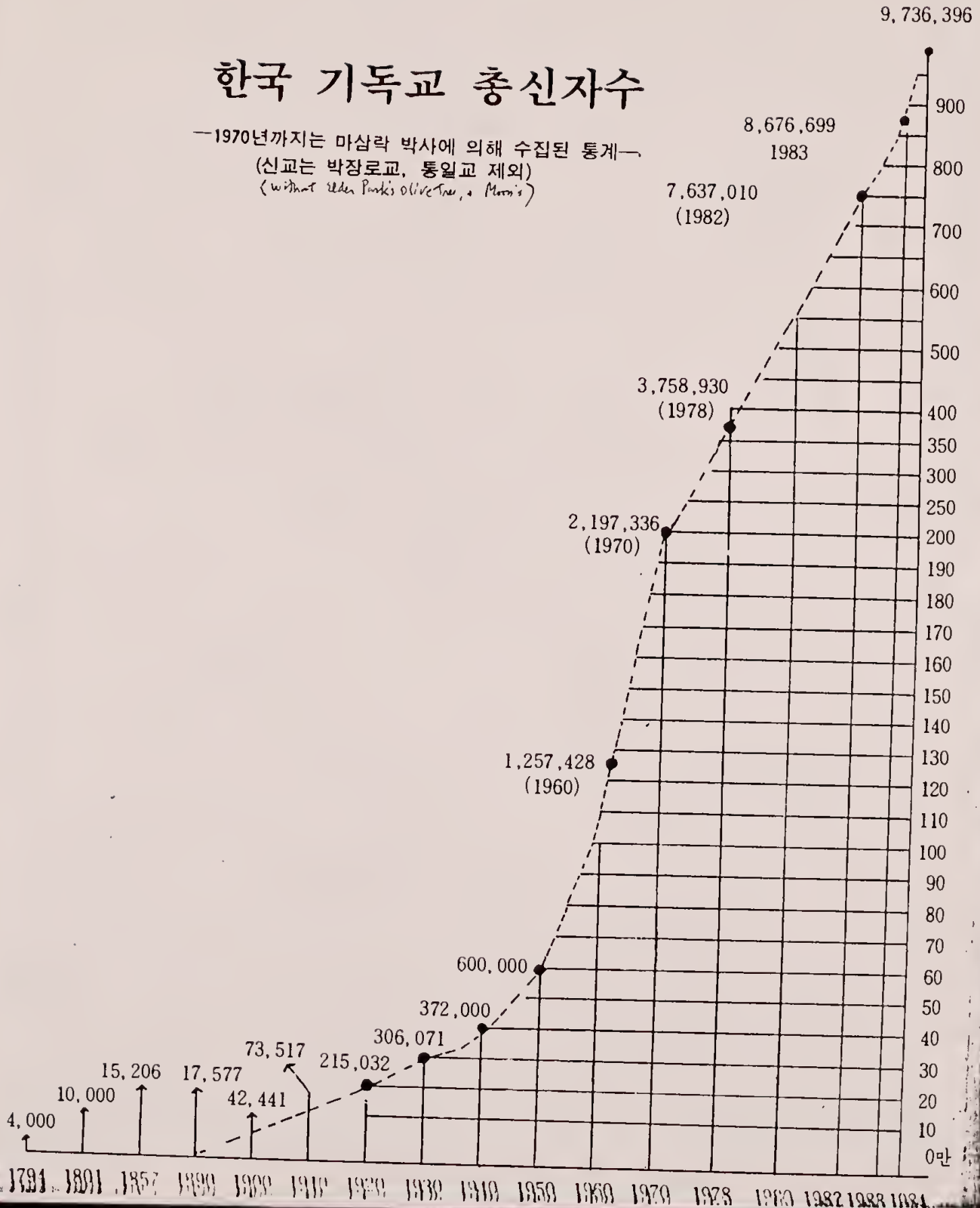
1. 3-Self Church, China	15,000,000
2. Assemblies of God, Brazil	14,000,000
3. Church of Christ, Zaire (Federation)	5,440,000
4. Kimbanguist Church, Zaire	5,000,000
5. Philippine Independent Church (Aglipay)	4,800,000
6. Anglican Church Nigeria (CMS)	4,500,000
7. Anglican Church, Uganda (CMS)	4,500,000
8. Congregations Crista, Brazil	3,120,000
9. Council of Dutch Reformed Ch., S. Africa	3,091,000
10. God is Love Church, Brazil	2,670,000
11. Batak Christian Prot. (Luth.) Ch., Indonesia	2,500,000
13. South African Methodist Church	2,500,000
14. Presbyterian (Hapdong), Korea	2,158,000
15. Presbyterian (Tonghap), Korea	2,098,000

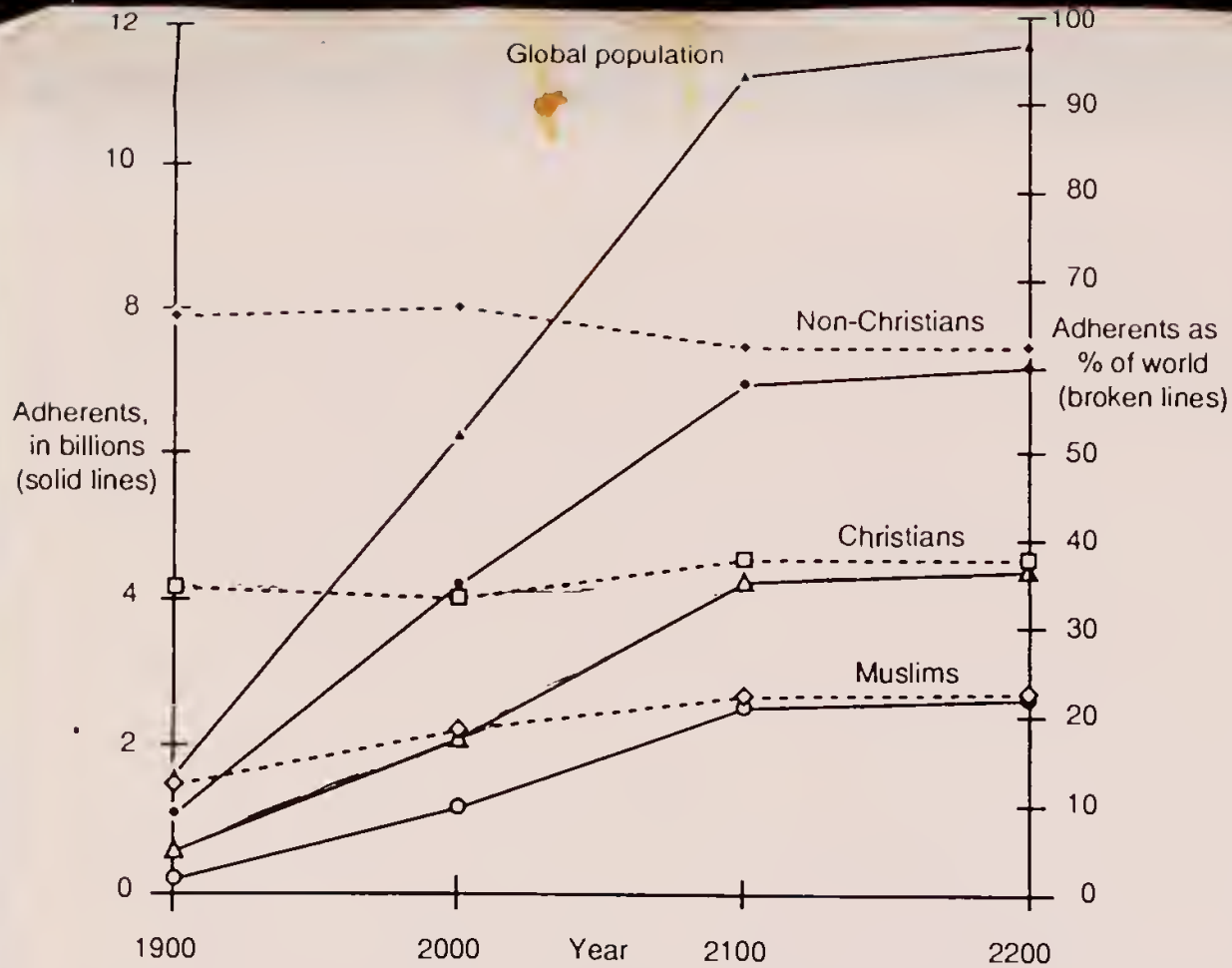
[Cf. German Evangelical, 28m.; Ch. of Eng., 27m., S.Bapt. 22m]

- Sources: Asiaweek (Hong Kong), Dec. 19,1997; Asia 1998
(H.K., Asia Economic Review); Operation World 1993;
Korea Religions Yearbook 1995.

한국 기독교 총신자수

—1970년까지는 마삼락 박사에 의해 수집된 통계—
 (신교는 박장로교, 통일교 제외)
 (without Uden Park's Olive Tree, & Moon's)





1. The graph plots the points in Table 1 below. It traces how religions have expanded over the 20th century and are likely to expand over the 21st and 22nd centuries.

2. The horizontal axis represents the progress of time over these 3 centuries. Note that technically this period covers part of 4 centuries (19th, 20th, 21st, 22nd) as is shown in Table 1. The first year of the 20th century was 1901; the first year of the 21st will be 2001; etc. Hence 1900, 2000, 2100, 2200 are the last years of their centuries, as shown.

3. There are 2 vertical axes. On the left is population in billions, relating to the solid lines. On the right is population as %, relating to the broken lines.

4. Source of the demographic data (the last line of Table 1, and the top line on the left) is: *Long-range world population projections: two centuries of population growth, 1950-2150* (New York: United Nations, 1992). Of the UN's 7 future demographic scenarios, the most probable (Medium Variant) is used here. The other UN scenarios, when combined with a variety of other religious scenarios such as a future collapse of centrally-organized Christianity, are examined elsewhere in this series of global diagrams. Our overall assessment is that while the graph and table set forth here are proposing the most likely scenario, other variants would alter the numbers by up to 10% up or down ($\pm 10\%$).

- A.D. 2000 *Global Monitor*, No. 30, April 1993.
Source: World Evangelizing Database

Table 1. ADHERENTS OF WORLD RELIGIONS AT 5 POINTS FROM AD 1900 TO 2200.

	19TH CENTURY		20TH CENTURY				21ST CENTURY		22ND CENTURY	
	1900	%	1990	%	2000	%	2100	%	2200	%
Christians	558,056,000	34.5%	1,757,206,000	33.2%	2,090,417,000	33.4%	4,231,050,000	37.8%	4,397,929,000	37.9%
Non-Christians	1,061,831,000	65.5%	3,534,988,000	66.8%	4,170,383,000	66.6%	6,954,950,000	62.2%	7,202,071,000	62.1%
Muslims	200,102,000	12.4%	935,331,000	17.7%	1,159,901,000	18.5%	2,503,535,000	22.4%	2,624,567,000	22.6%
Nonreligious	2,923,000	0.2%	857,708,000	16.2%	1,005,109,000	16.1%	1,550,364,000	13.9%	1,626,497,000	14.0%
Hindus	203,033,000	12.5%	705,000,000	13.3%	840,792,000	13.4%	1,356,235,000	12.1%	1,398,329,000	12.1%
Buddhists	127,159,000	7.8%	307,219,000	5.8%	366,265,000	5.9%	589,399,000	5.3%	607,601,000	5.2%
Atheists	226,000	0.0%	229,000,000	4.3%	233,301,000	3.7%	250,368,000	2.2%	249,000,000	2.1%
Chinese folk-religionists	380,404,000	23.5%	180,000,000	3.4%	210,313,000	3.4%	251,793,000	2.3%	253,162,000	2.2%
New-Religionists	5,910,000	0.4%	138,000,000	2.6%	164,418,000	2.6%	264,175,000	2.4%	272,280,000	2.3%
Tribal religionists	106,340,000	6.6%	102,242,000	1.9%	96,677,000	1.5%	37,850,000	0.3%	15,416,000	0.1%
Sikhs	2,961,000	0.2%	18,100,000	0.3%	21,522,000	0.3%	34,397,000	0.3%	35,434,000	0.3%
Jews	12,270,000	0.8%	16,500,000	0.3%	17,473,000	0.3%	24,358,000	0.2%	24,697,000	0.2%
Shamanists	11,341,000	0.7%	10,100,000	0.2%	12,015,000	0.2%	19,267,000	0.2%	19,859,000	0.2%
Confucians	640,000	0.0%	5,800,000	0.1%	6,913,000	0.1%	11,117,000	0.1%	11,459,000	0.1%
Baha'is	9,000	0.0%	5,300,000	0.1%	6,485,000	0.1%	13,894,000	0.1%	14,559,000	0.1%
Jains	1,323,000	0.1%	3,650,000	0.1%	4,357,000	0.1%	7,123,000	0.1%	7,351,000	0.1%
Shintoists	6,720,000	0.4%	3,100,000	0.1%	3,698,000	0.1%	5,953,000	0.1%	6,138,000	0.1%
Other religionists	470,000	0.0%	17,938,000	0.3%	21,144,000	0.3%	35,122,000	0.3%	36,273,000	0.3%
Global population	1,619,887,000	100.0%	5,292,194,000	100.0%	6,260,800,000	100.0%	11,186,000,000	100.0%	11,600,000,000	100.0%

1. The Church in mission will lose if it depends too long on political power, whether that be national or foreign.
2. It will lose if it fails to identify with and appreciate the cultures and heritage of the peoples among whom it witnesses; but will also lose if it fails to bear an appropriate counter-cultural Christian witness within that heritage.
3. It will lose if its enthusiasm for evangelism wanes and it does not share the Good News of Jesus Christ.
4. It will lose if it does not validate its spiritual message with social compassion and integrity.
5. It will also lose, however, if it concentrates on social programs to the neglect of the personal disciplines and responsibilities of the Christian life.
6. It will lose if it fails to produce educated leadership for the church and the nation.
7. And finally, Christians will lose everything if they abandon their theological center: One God: Father, Son and Holy Spirit; and one Savior, Jesus Christ; and one definitive rule of faith and practice, the Bible.

But with that said, step out. There's a whole world out there.

Between a third and half of that world goes to bed hungry every night. Jesus fed the five thousand. Feeding the hungry is our Christian mission.

Most of that world's people are sick and in pain. Healing the sick is our Christian. (Lk. 9:2). Jesus told his disciples, "Preach the gospel...and heal the sick.

Half of all the world's people can't read or write, they are functionally illiterate. Literacy and Bible translation are our Christian mission. Jesus said, "Go, make disciples, teaching them. (Mt. 28: 19,20).

More than half of the world's people suffer from injustice and oppression. The never =ending struggle for justice and human rights is our Christian mission. The Bible says, "The Lord...executes justice for the oppress; [He sets the prisoner freed. (Ps. 146).

The whole world, they say, teeters on the brink of instant total and unprecedented physical destruction. Peace is a Christian mission. Jesus said, "Blessed are the peacemakers" (Matt. 5:9).

If all this is not enough mission for our new millennium--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian world mission. You can do all this and leave the deepest need of the human heart unmet. There is still the final frontier. Two thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is Lord and Savior. Jesus said "What shall it profit them if they gain the whole world and lose [their] own soul[s]" (Matt. 16:26).T

We have a great God, and a great mission. So step out singing into God's good future. One of the greatest of the our present millennium's missionaries, Adoniram Judson of Burma, was asked, "What about Burma?" His wife had died; he had almost died himself in prison, Burma was racked by war. But he straightened up and said, "The future is as bright as all the promises of God." AMEN! Take that into your new millennium. "In the world you shall have tribulation, but be of good cheer, I have overcome the world."

— Samuel Hugh Moffatt
Falls Church, VA
November 7, 1999

DELETE?

[delete ??] As a Christian, I don't buy the Big Bang theory, unless--unless, and this unless is important--unless we're talking not about the whole universe, but thinking only about this little ball of dirt we call our earth. The beginning of reality, of all existence, was not a big bang but God.g bang come out of nothing?. "In the beginning God"...that 's our Old Testament. "In the beginning was the Word, and the Word was God", a God with a purpose. And his purpose unfolded into His mission. He sent his only begotten Son on that mission. . "Mission, mission, mission", as Marge Carpenter, the moderator of the General Assembly a couple of years ago, used to say. [delete?]

[delete??] I spent three happy years at the Center of Theological Inquiry in Princeton. At its door was a bronze plaque with a quotation from Henry Luce for whom the building was named. Luce was an interesting man; his father was a missionary to China, and he founded a little news magazine called Time, which grew and grew into the mega-corporation Time-Warner. The quotation is a little startling coming from him. It says, "Meaning was built into life, in the beginning, by the Creator" The meaning, as the whole Bible says, from Gen. 3 to the Book of Revelation, was "mission", that the world might be saved. [delete?]
[delete /]

I've heard them described this way:

The 19th century was the mission century. But it's gone.	The
day of the missionary is over.	The 20th century was the
<u>ecumenical</u> century. But it has	crumbled. The World
Council of Churches has not only lost	touch with the third world; it is
losing its biggest single	confessional segment, the ancient Orthodox
Churches.	

And the 21st century will be the century of interfaith humanity.

[That's a slippery slope. It moves straight down hill. First the move from "mission to ecumenicity" paralyzes paralyzing our outreach in global Christian mission. It cuts the missionary carotid artery, evangelism, and turns inward to its own problems, calling for an improved, united ecclesiastical bureaucracy. And the next step, when the bureaucracy falters-- the move from ecumenics to interfaith humanity--is just as dangerous and potentially scarcely even christian, It deifies humanity. It

The Fifteen Largest Churches in the Third World

1. China House Church Movement	35m
2. Assemblies of God, Brazil (Pentecostal)	22m
3. Anglican Church, Nigeria	17m
4. 3-Self Church, China	15m
5. Church of Christ, Congo/Zaire (Federation)	9.2m
6. Kimbanguist Church, Congo/Zaire	7.5m
7. Anglican Church, Uganda (CMS)	7.4m
8. Zion Christian Church, S. Africa (Pentec.)	7m
9. Kale Hewet (Word of Life) Church, Ethiopia	4.6m
10. Universal Reign of Life Ch., Brazil (Pent.)	4m
11. Congregation of Christ, Brazil (Pentecostal)	3m
12. Church of South India, Anglican	3m
13. Reformed Church Fed., S. Africa	2.8
14. God is Love Church, Brazil (Pentecostal)	2.7
15. Reformed Church, Indonesia	2.7

Of these fifteen largest, note that five are pentecostal, three are independent, three are Anglican, 2 are Presbyterian/Reformed, two are united churches. Using a different category 7 are "mainline", 8 are "evangelical". Geographically, 7 are in Africa, and four each in Asia and Latin America; but of the first 5, 2 are in Asia, 2 in Africa, 1 in Latin America.

But since my emphasis is on Asia, compare this list of the twenty largest church in ASIA:

The Twenty Largest Protestant Churches in ASIA

1. China House Church Movement	35m ¹
2. 3-Self Church, China	15m
3. Church of South India	3m
4. Reformed Churches of Indonesia	2.7m
5. Batak Church [Lutheran], Indonesia	2.5m
6. Pentecostal Church of Christ, Indonesia	2.5m
7. Philippine Independent Church (Aglipay)	2.4m
8. Presbyterian Church, Korea (Indep., Hapdong)	2.1m
9. Presbyterian church, Korea (Ecumenic., Tonghap)	2.05m
10. Jesus Assembly of God, Korea (Pentecostal)	2m
11. Independent Catholic Church, Philippines	2m
12. Burma Baptist Convention, Myanmar	1.7m

1/5/01

13. Manalist Church of Christ, Philippines	1.7m
14. Baptist Churches of NE India	1.6m
15. Evangelical Lutheran Churches, India	1.5m
16. New Apostolic Church, India	1.4m
17. Methodist Church, Korea	1.3m
18. United Church of North India	1.3m
19. Telugu Baptist Churches, India	1.1m
20. Methodist Church, India	1.1m

But in conclusion, let me go back to where I began. Just as the pursuit of happiness fails when it becomes the center of life; the planting of churches and the growth of the church around the world will fail when the church is the center of the mission. The greatest ground of hope for the future of the Christian World Mission is not a partnership of churches, and the number of Christians. The hope and center of all that we may do in mission is God, the Beginning and the End, the Three-in-One-God the Sender, ("God so loved the world that He sent.."); and God the Sent, Jesus, the "Saviour of the World", (as non-Jewish Samaritans declared); and God the Holy Spirit, who is "with us to the end of the world, the end of the ages, forever.

1. Number adjusted to lower scale of suggested estimates.